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DE CONFESSIONE GENERICA.

CASUS MORALIS.

PATER THOMAS non parva olim anxietate pressus fuit, nam cum ultima recurreret dies missionis, et magna premeretur caterva poenitentium, illi adstat Birgitta, foemina moribus sane spectata, sed aliquantulum rudis et valde garrula. Haec gemebunda multa narrat quae ne speciem quidem peccati referunt. Hisce tantisper auditis, P. Thomas eam benigne monet de necessitate accusandi peccata commissa ab ultima confessione, aut, istis deficientibus vel memoriae non occurrentibus, aliquod de vita praeterita saltem generice dictum: "Omnia peccata mea semper confessa sum"— respondet illa,—"Peccavi Pater"— . . . . "Misera sum" . . . "Nolo amplius Deum offendere"— . . . . Praeter ista et similia quaedam nihil aliud potest ab ea extundi. Quid igitur faciet Pater Thomas? Si eam longius detinet et novis interrogationibus conatur aliquid determinatum expiscari, non pauci ex circumstantibus poenitentibus non poterunt deponere sarcinam qua gravantur; si absolutionem recusat eamque dimittit, collata solum simplici benedictione, privabit eam magno cumulo gratiarum; si e contra absolutionem impertitur, exponet sacramentum periculo nullitatis propter deficientiam materiae certae et determinatae. Hoc ultimum tandem praestat, sed non sine adjecta conditione, ratus praesentem casum moralem quandam

necessitatem praeseferre et hanc comparari posse necessitati physicae, qua tenentur moribundi privati usu sensuum.

UNDE QUAERITUR :

1°. Quid theologice tenendum sit de validitate confessionis genericae ?

2°. Quid dicendum sit de Patre Thoma, et quomodo practice agendum in hujusmodi casibus ?

I. Ad propositam primam quaestionem facilius solvendam juvabit indicare ejus limites, et breviter definire quinam sit sensus verborum. Hoc autem obtinebitur quatuor sequentibus animadversionibus. Animadvertendum est igitur 1° hic solum attingi confessionem genericam stricte talem, illam scilicet in qua omnis prorsus species tacetur, ac proinde non solum excludi hypothesim in qua aliqua qualitas malitiae peccati, seu moralis ejus deformitatis, manifestaretur, sed etiam illam in qua poenitens generice sese accusaret de omnibus peccatis *mortalibus* antea commissis et jam rite absolutis. Etenim quoniam ex una parte confessio generica, vi vocis, illa est in qua omittuntur species peccatorum, et ex alia hae species multipliciter dividuntur apud theologos, nam aliae sunt *supremae* et aliae *infimae*, aliae *morales* et aliae *theologicae*, facile colligitur confessionem genericam posse multiplici sensu intelligi. Ita v. gr. qui se accusaret de peccatis commissis contra castitatem, quin aliud adderet, dici posset et genericam simul et specificam facere confessionem ; generica enim illa esset relate ad confessionem in qua deleraretur num peccata ista commissa fuerint juxta naturam vel contra naturam, num cum soluta vel cum conjugata ; sed specifica etiam vocari posset relate ad confessionem in qua solum manifestaretur se esse peccatorem, quin numerus aut qualitas aut gravitas peccatorum ullo modo indicaretur.

Animadvertendum est 2° hanc confessionem genericam supponi factam fuisse apud confessarium qui non exceperit ab illo poenitente confessionem generalem aut plures confessiones particulares, in quibus accusatum sit aliquod peccatum specifice distinctum, aut si exceperit, de iis nullo modo nunc

recordari aut ad ea non attendere. Ratio horum omnium est quia tunc confessio verbaliter tantum, sed non re esset generica ; nam haec formula, "accuso me de omnibus peccatis vitae meae," in illis adjunctis evidenter supponerent et secum traherent haec alia verba, "tibi antea manifestatis et bene notis" ; hanc autem confessionem specificam et determinatam esse, et consequenter omnino sufficere ad validitatem sacramenti nemo denegabit.

Animadvertendum est 3° in quaestione proposita praescindi a circumstantia necessitatis, ex quocumque capite haec oriatur, et solum considerari casum in quo poenitens facile posset si vellet, aliquid addere genericae accusationi. Quis enim unquam recusaret absolutionem moribundo qui vel voce vel signis, vel per se vel per alium eam humiliter peteret, utut nullam specificam accusationem peccatorum posset ab eo obtinere? Inquirunt sane theologi in quonam directe caderet absolutio collata tali moribundo; num et quo sensu illius confessio dicenda esset integra ; num et quanta sit obligatio specificam confessionem peragendi sive ante mortem, si recuperetur usus loquelae, sive postea suo tempore, recuperata valetudine ; sed de obligatione dandi absolutionem et consequenter de ejus validitate, si debitus non desit dolor, nec dubitant nec dubitare possunt. Etenim, ut caetera omittam, haec habet Rituale Romanum : "Quod si inter confitendum, vel etiam antequam incipiat confiteri, vox et loquela aegro deficiat ; nutibus et signis conetur (confessarius), quoad ejus fieri poterit, peccata poenitentis cognoscere, quibus utcumque vel in genere, vel in specie cognitis, vel etiam si confitendi desiderium, sive per se sive per alios ostenderit (poenitens), absolvendus est."

Animadvertendum est 4° poenitentem hic supponi nulla gravi culpa esse scienter onustum ; nam secus illa confessio generica, facta extra casum necessitatis, esset evidenter sacrilega, et consequenter inutile esset indagare de ejus valore. Sacrilega, inquam, esset; siquidem de jure divino, prouti hoc cognoscimus ex Concilio Tridentino : "ad remissionem peccatorum necessarium est confiteri omnia et singula peccata mortalia quorum memoria habeatur." Quaestio igitur proposita huc recidit : num valida sit abso-

lutio data poenitenti qui positus extra quemcumque casum necessitatis, nec ullius culpae gravis hic et nunc conscientiam habens, hoc solum dicit: "Peccavi"—Peccator sum"—"Accuso me de peccatis vitae meae," vel aliud simile.

Quaestioni ita intellectae et limitatae opinor respondendum esse *negative*, tum quia hoc fert ipsa natura Sacramenti Poenitentiae, tum quia rationes in contrarium allatae facili negotio diluuntur. His accedit auctoritas theologorum et sensus fidelium.

Atque imprimis judicialem esse naturam Sacramenti Poenitentiae fateri catholici omnes debent, nam hoc aperte traditur a Concilio Tridentino. Unum igitur remanet inquirendum, num scilicet essentia actus judicialis satis servetur in absolutione collata poenitenti qui generice tantum sese accusat. Porro non videtur dici posse eam servari, et patet evidenter ex paritate desumpta a judiciis forensibus in quibus absurdum reputaretur si judex judicium ferret cum nullam determinatam culpam in reo animadvertisset. Immo judicium illud necessario esset aut coecum et imprudens, aut injustum: coecum quidem et imprudens si ad absolvendum tenderet, injustum autem si ad damnandum. Quod ratio clare dictat, confirmatur ex praxi et communi hominum usu, nam apud nullam gentem utut barbaram, apud nullam plebem utut incultam et ex levitate agentem, solent hujusmodi judicia proferri. Hoc scilicet omnibus persuasum est, haec est omnium praxis, ut antequam judicium aliquod edatur, causa investigetur et, sepositis generalibus vagisque accusationibus, sepositis indefinitis rumoribus et dicteriis, aliquid proferatur quod certum sit et determinatum. Nec dicas paritatem istam non esse nimis urgendam, siquidem Sacramentum Poenitentiae est solum *ad instar* judicii forensis, ut loquuntur theologi, sed non undequaque illi simile; nam respondetur disparitatem sane intercedere sed non praecise in actu judicii, ex quo desumitur tota vis argumenti. Disparitas scilicet in hoc est quod in tribunali forensi habeantur testes et consiliarii, quod tota causa solemniter et in aperto agatur, et tandem quod judicium non tendat ratione finis ad misericordiam exercendam, dum e contra in Sacramento Poenitentiae reus

ipse est etiam testis, res tota secrete tractatur, et judicium vi institutionis tendit ad condonationem. Sed ista nullo modo destruunt aut imminuunt necessitatem determinati cujusdam reatus, ac proinde si certum est actum absolvendi in sacro tribunali esse verum actum judicialem, et ad naturam actus judicialis pertinere ut judicetur aliquid determinatum, asserendum profecto est absolutionem datam poenitenti, qui generice tantum sese accusat, carere elemento aliquo essentiali et consequenter esse invalidam. Paritas igitur quae urgetur pro argumento non est inter totam administrationem Sacramenti Poenitentiae et illud quod locum habet in tribunali forensi, sed solum inter absolutionem datam a confessario et sententiam prolatam a judice forensi. In hoc autem nullum haberi discrimen certo scimus ex Concilio Tridentino quod Sess. XIV. can. 9, anathema dicit illis qui asserunt "absolutionem sacramentalem sacerdotis non esse actum judicialem."

Idem eruitur si consideretur pars materialis istius Sacramenti, quam ex Tridentino colligimus reponendam esse in actibus poenitentis, scilicet in contritione, confessione, et satisfactione. Confessionem autem genericam nullo modo dici posse partem materialem patet imprimis ex eo quod locum habet in aliis Sacramentis in quibus omnia elementa materiae proximae determinata sunt. Quod si dicas hanc esse naturam partis materialis, ut sit indeterminata, respondetur hoc esse verum in genere *signi* non autem in genere *entis.* Praeterea si hoc concedatur confessioni, ut scilicet esse possit pars materialis hujus Sacramenti, quamvis sit generica et indeterminata, nonne idem concedi deberet contritioni? Admittendum igitur esset contritionem esse bonam et sufficientem ad validitatem Sacramenti, nullo habito respectu ad unum saltem ex iis motivis quae distincte enumerantur a Concilio Tridentino. Caeterum, confessio generica, prout hic eam intelligimus, nihil aliud tandem est quam actus humilitatis, ac proinde asserere illam posse esse partem materialem, idem est ac eam totaliter supprimere. Quod confessio debeat esse humilis, omnes dicimus, sed quod ipsa nihil aliud sit quam actus humilitatis, hoc aures offendit et contradicit

Tridentino quod tria distincte requirit, contritionem, confessionem, et satisfactionem. Objicere autem non esse absolute certum confessionem esse partem materialem hujus Sacramenti ex eo quod sententia Scoti hac in re non solum damnata non fuit, sed hodie probabilis aliquibus videtur, ad rem non facit, nam tota vis hujus argumenti integra manet, etsi admitteretur confessionem non requiri ceu partem materialem intrinsece constitutivam Sacramenti. Sufficit scilicet ad assumptum probandum admittere, quod Scotistae etiam admittunt, confessionem necessario requiri tanquam praeviam conditionem.

Accedentes nunc ad examen rationum quae a patronis oppositae sententiae proferuntur, duo oportet adnotemus. Primum est onus rem probandi ipsis incumbere, tum quia ipsi asserunt validitatem confessionis genericae, tum quia hic agitur de exceptione, et praesumptio est confessionem, nisi aliud constet, debere aliquid specificum et distinctum exhibere. Notandum est insuper non sufficere ipsis afferre rationes probabiles, quia si probabile tantum est confessionem genericam sufficere ad validitatem, sequitur eam non posse licite in praxim deduci propter generale principium quod, extra casum necessitatis, nefas est uti opinionibus probabilibus in iis quae ex una parte respiciunt valorem sacramentorum, et ex alia non possunt ab Ecclesia suppleri.

Prima igitur eorum ratio desumitur ex validitate hujusmodi confessionis in casu necessitatis ; nam dicunt, "Christus non instituit duo diversa Sacramenta, unum pro infirmis vel quomodocumque vita periclitantibus, et aliud pro iis qui bene se habent, ac proinde si eadem ipsissima confessio valida est pro primis, valida etiam erit pro aliis." Sed quis non videt in hoc argumento fieri transitum de genere ad genus, et consequenter nihil illud valere? Nonne et in aliis negotiis videmus multo minus requiri ad validitatem alicujus actus in casu necessitatis quam extra illum casum?—Secus enim eodem argumento probare quis posset, non esse necessarium de jure divino confiteri omnia peccata mortalia quorum habetur conscientia, ex eo quod in casu incendii aut naufragii imminentis sufficit accusatio unius. Aequum igitur est regulam generalem deducere ex aliquo casu particulari, si com-

munis hic esset et ordinarius ; at nefas omnino est illam inferre, si casus sit extraordinarius et supponat impossibilitatem aliud obtinendi.—At dices : hoc esse verum in iis quae dependent a positiva institutione legislatoris ; tunc enim pauciores vel plures conditiones requiri possunt ad validitatem pro gradu impossibilitatis aliud obtinendi et pro benevola voluntate legislatoris, non autem cum sermo est de ipsis essentialibus constitutivis alicujus conditionis. Sed si hoc admittatur quomodo tunc explicabitur quod confessio facta per nuntium valida est in casu necessitatis et invalida extra illum ? Primum cognoscimus ex Rituali Romano, alterum vero ex Thesi a Clem. VII, et Paulo V, proscripta, prouti illam communi suffragio intelligunt theologi. Hanc comparationem scite urget clarissimus Lehmkuhl, et postea addit : "Quare qui facili negotio certiorem materiam praebere possit, id facere debet, si vult sacramentaliter absolvi."

Alia ratio quae urgetur a patronis oppositae sententiae est, quia nullibi habetur lex confitendi peccata venialia ; docemur enim a Concilio Tridentino ea *taceri citra culpam* posse : huic affinis est alia quam addunt, nempe non dari obligationem bis confitendi idem peccatum. Porro si dicatur confessionem genericam non sufficere, certo unum de duobus admitti deberet, scilicet vel nos teneri ad confitenda peccata venialia, vel ad repetendum aliquod peccatum mortale vitae praeteritae jam debite accusatum et directe remissum. Piget sane theologos magni nominis ad hujusmodi praesidia recurrere ; nam ratio superius adducta et rejecta habet saltem quamdam apparentiam veritatis, sed haec quae nunc urgetur vix digna est cujus fiat mentio. Et re quidem vera hanc obligationem, in sensu qui hic supponitur, nemo unquam commemoravit. Necessitas enim accusandi aliquod peccatum oriri potest ex duplici capite, vel scilicet ex ipso peccato cujus natura hoc postulat, vel ex extrinseca aliqua circumstantia : prima est *per se* et absoluta, alia autem dicitur *per accidens* et hypothetica. Ad hanc distinctionem perpetuo alludunt theologi, praesertim cum loquuntur de obligatione eliciendi actum fidei aut charitatis, vel procurandi statum

gratiae semel ac commissum fuerit aliquod peccatum grave, et si ad eam non attendatur, facile confunduntur res toto coelo disparatae. Admitto igitur necessitatem confitendi aliquod peccatum veniale aut mortale jam remissum, at simul addo hanc necessitatem non oriri ex ipsa *natura istorum peccatorum*, sed solum ex eo quod libere te determinas ad suscipiendum Sacramentum Poenitentiae quod illam confessionem postulat. Scandalum profecto pareres apud fideles, si proclamares eos impune posse distractionibus voluntariis indulgere dum Missam audiunt diebus ferialibus; et si adderes ideo eos posse hoc praestare, quia diebus ferialibus nulla datur obligatio audiendi Missam, scandalo accederet risus. Quisque enim bene novit aliud esse dari libertatem audiendi Missam, et aliud dari libertatem reverentiae dum auditur Missa. Patroni igitur confessionis genericae nihil omnino lucrantur dum recurrunt ad libertatem confitendi peccata venialia, aut mortalia jam directe remissa.

Aliud nunc remanet inquirendum, quid scilicet hac in re sentiant fideles, quid doceant theologi. Ad fideles autem quod attinet, ordinarios et timoratos inquam fideles, ad illos scilicet qui nec ignorantia aut stupida quadam simplicitate laborant, nec nimia subtilitate ducuntur, testor vix unum inter centum inveniri qui confessionem genericam peragat aut peragere velit. Hoc quod mihi certo constat, aliorum etiam testimonio confirmatur, qui hac in re non exigua gaudent experientia, adeo ut Pater Gury in primis suis editionibus indubitanter affirmaverit: "Hoc (confessio generica) praxi Ecclesiae adversatur." Porro factum istud mirifice probat necessitatem accusandi aliquid determinatum; secus enim explicari non posset hujusmodi fidelium consensus in re quae suo onere non caret. Sed veniamus ad theologos, et imprimis animadvertatur eos omnes nobiscum sentire qui, etsi non asserant confessionem genericam esse certo invalidam, asserunt tamen eam non esse certo validam. Etenim non solum, ut superius dictum est, probabilitas hac in quaestione eodem prorsus recidit ac certitudo, sed etiam quia certitudo, quae hic propugnatur, pro *nobis* tantum et *disputando* propugnatur. Quare si quis contrariam senten-

tiam probabilem reputet, illamque, pariter *disputando*, propugnet, id non multum carpemus, dummodo abstineat ab absolutione indiscriminatim conferenda iis qui generice sese accusant. Obstat enim propositio damnata ab Innocentio XI. quae sic se habet: "Non est illicitum in sacramentis conferendis sequi opinionem probabilem de valore sacramenti, relicta tutiore." Hac animadversione ruunt ea omnia quae a Ballerini congeruntur contra eos theologos qui aliud tenent speculative loquendo et aliud si res deducatur ad praxim. Profecto intelligi nequit cur tam clarus auctor tantopere laudet Dicastillo qui scripserat: "Si hoc speculative verum est, etiam practice verum erit," nisi supponatur illud "verum" in primo inciso esse stricte sumendum ita ut validitas confessionis genericae certa sit et ut talis ab omnibus admittatur. At quo jure hoc supponitur cum theologi aperte dicant eam esse solum plus minusve probabilem?

Hisce via sternitur ad quorumdam verba hic citanda; sed horum citationum loca simul cum aliis auctoribus inferius ponentur. Atque imprimis Suarezius haec habet: "Dices: hoc argumento probaretur illam confessionem peccati venialis in genere esse per se sufficientem in eo, qui non habet conscientiam peccati mortalis, etiam extra casum necessitatis. Respondetur, fortasse speculative tantum loquendo, posse hoc defendi. . . . . Nihilominus tamen practice negandum hoc est propter incertitudinem materiae. Dico, ergo, licet homo absolute non teneatur species peccatorum venialium confiteri, tamen supposito quod vult confiteri, teneri ad exhibendam materiam omino certam, si potest, et ideo debere aliquod peccatum veniale in particulari, suo arbitrio, confiteri."

Ægidius Coninck, qui erronee ab adversariis citatur pro opposita sententia, postquam concesserit posse absolvi rudes a quibus nihil aliud potest extundi, nisi quod fateantur se esse peccatores, nam tunc adest moralis necessitas, haec addit: "Omnino convenire ut quantum fieri potest hoc Sacramentum nunquam conferatur nisi confitenti aliqua peccata in particulari; quia ex confessione illa generali, confusa solum quaedam, et vaga cognitio status poenitentis habetur.

Decet autem judicem ex cognitione determinata ferre sententiam, quando necessitas ad aliud non cogit."

Paulus Laymann, et ipse princeps in re morali ex antiquioribus, haec habet: "Moneo admittendam non esse doctrinam Halensis, quod obligatus ratione statuti generalis aut particularis ad confitendum, si mortale non habeat, satisfaciat venialia generatim confitendo, videlicet dicendo se esse peccatorem, aut in multis deliquisse, saltem venialiter. Huic enim doctrinae communis bonorum confessariorum praxis repugnat, qui extra casum extremae necessitatis sacramentalem absolutionem poenitenti non conferunt, nisi is certum aliquod seu mortale seu veniale peccatum confessus sit. Cum enim Sacramentum Poenitentiae conferatur per modum judicialis absolutionis, apparet conveniens omnino esse, atque sacramenti hujus institutionem postulare, ut afferatur et subjiciatur materia certa, quo absolutionis judicium magis determinate ferri possit, accedente praesertim Ecclesiae praxi et fidelium sensu. Quare licet aliquis nulla lege ad confitendum venialia obligatus sit, posito tamen quod sacramentaliter confiteri et absolvi velit, debet aliquod peccatum in specie explicare."

Ex recentioribus autem haec tradit Lehmkuhl: "Si de libera venialium confessione agitur, quam poenitens peragere possit, practice id admittendum nullo modo est, ut post accusationem omnino genericam absolutio detur. Ea enim non est, extra casum necessitatis, *plane certa* materia, quum ex eo quod in articulo mortis valeat et liceat, non plane necessario ad valorem extra illam necessitatem concludere possimus. . . . . Prorsus etiam alienum est a praxi Ecclesiae confessionem sic institui: 'Mortale peccatum non habeo, doleo de venialibus et peto absolutionem.' Qui igitur etsi possit, omnem majorem declarationem se daturum esse negaverit, merito ab absolutione repellitur, ad quam sola consueta accusatione jus acquirit."

Istis omnino consonant Clemens Marc, Jos. Aertnys et A. Konings ex C. SS. R.; nec dissentit ipse Gury, non solum in antiquioribus editionibus, sed etiam in ultima, cui accedunt adnotationes Patris Ballerini; in hac enim quamvis

magis faveat opinioni quae stat pro validitate confessionis genericae, fatetur tamen illam solum esse *probabiliorem.* Quod eam ita vocaverit mirum non est, nec nimium improbandum, sed mirum omnino est et esse debet quod, admissa, saltem implicite, probabilitate contrariae sententiae, licitum esse asserat uti confessione generica extra casum necessitatis. Dissentit sane clarissimus Ballerini et vehementer propugnat validitatem confessionis genericae in quocumque casu, sed quoniam non probat talem doctrinam esse citra controversiam, nefas est eam in praxim deducere.

II. Responsio ad alteram quaestionem propositam facile colligitur ex dictis. Dico igitur Patrem Thomam recte egisse absolvendo Birgittam, apposita mentaliter necessaria conditione. Etenim, ut casum legenti clare patet, Pater Thomas absolutionem dedit morali necessitate compulsus, quia utravis ex duabus aliis solutionibus admissa, magnum incommodum attulisset vel ipsi Birgittae vel aliis poenitentibus. Necessitatem istam facile agnoscunt multi ex auctoribus qui nostram sententiam tuentur, ac proinde Elbel, proposito casu alicujus rudis poenitentis qui ob senium et labilitatem memoriae nihil specificum potest declarare, addit illum posse, immo debere absolvi "ob moralem impossibilitatem" aliud obtinendi. Dixi *apposita mentaliter conditione*, quia ex una parte sanctitas Sacramenti postulat conditionem, et ex alia non requiritur ut illa verbis exprimatur. Attamen Pater Thomas rectius egisset si, inspecta natura poenitentis, Birgittam prudentius interrogasset, non quidem generali et ordinaria ratione, sicut agere solemus cum illis qui sapiunt nec tam importunam patiuntur loquendi pruriginem, sed proponendo aliqua peccata in quae Birgitta verosimiliter incidisset. Quare liceat hic concludere patronos oppositae sententiae nihil habere quo eam tueantur, nam nec veritas rei ipsis favet, nec praetextus salvandi animas, nec desiderium subveniendi confessariis qui hujusmodi poenitentibus implicantur.

Cf. S. Alphonsum, Lib. VI, n. 479 et seqq.; Suarez, de Poenit. Disp. XXIII, sect. I, n. 10; Laymann, Lib. V, Tract. VI, Cap. V, n. 14, et Cap. VIII, n. 7 et seqq.; Co-

ninck, Disp. VII, Dub. 1, n. 6; Elbel, Vol. III, Part. IX, n. 15; Marc, Vol. II, n. 1658; Lehmkuhl, Vol. II, n. 264 et seqq.; Aertnys, Vol. II, n. 187, 9, 2; Konings, n. 1340, 9, 5; Gury, edit. 3 cum adnot. Baller., edit. Rom. ex Typogr. Prop. Fide; edit. Dumas, Vol. II, n. 421; Nouvelle Revue Theol. Vol. 1, pag. 67 et seqq.

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FATHER GABRIEL RICHARD,

MEMBER OF CONGRESS.

ONE of the heroes of the Catholic Church in the United States is a priest who for forty years was a pioneer missionary in Illinois and Michigan; who evangelized the almost trackless wilds for leagues around Kaskaskia and all the region from Sandusky to St. Joseph and Fort Wayne; who established in the northwest as early as 1804 an academy for the higher education of girls and a preparatory seminary for the collegiate training of young men; who, after the city of Detroit was destroyed by fire in 1805, provided with almost miraculous liberality for the homeless and hungry of his flock; who conducted the first printing-press ever set up west of the Alleghanies; who was the first chaplain of the First Regiment of Michigan militia; who for his outspoken loyalty to American institutions was imprisoned in a British guard-house; who, when famine impended over the people in the vicinity of Detroit at the close of the war of 1812, gave up his all and sank himself in debt to relieve their distress; who imported from abroad the first organ and the first piano ever brought into Michigan; who was the first and only Catholic clergyman ever elected a member of the United States Congress; who was mainly

instrumental in obtaining the enactment of legislation for the building of four great national roads; who wore himself out in the service of his kind and, finally, sacrificed his life in the care of the victims of the cholera epidemic of 1832: the pastor and patriot Gabriel Richard.

The memory of that man deserves to be treasured by us his co-religionists as a precious inheritance, and every generation of Catholic Americans should be told the story of his life.

Gabriel Richard was born at Saintes in France in the year 1767. He early showed signs of a vocation to the priesthood, and, after making his course of studies at Angers, he received holy orders, and joined the congregation of St. Sulpice at Issy, near Paris. The Revolution drove him into exile, and he was sent to this country as professor of mathematics in St. Mary's Seminary, Baltimore, Maryland. But, as students were then scarce, the institution could not support a numerous faculty, whereas the only Bishop in the United States, Right Rev. Dr. Carroll, was eager to obtain missionaries for his imperial diocese, so the young priest was directed to proceed to Kaskaskia to take charge of all the French settlements in Illinois where missions had been established by the Jesuits in the seventeenth century. The holy chrism was still fresh on his anointed hands, yet before the close of the first year after his ordination he was made a pastor. He belonged to a religious congregation and was of a sociable disposition, yet he was ordered to a post remote from any brother priest. He was well-born, refined, master of seven languages, and a musician, yet he was sent to a rude frontier station occupied by the rough descendants of the original French colonists, by wild half-breeds, and by uncouth aborigines--a people who, since the recall of the Jesuits in 1773, had no regular pastoral care, and who had fallen into evil ways. Imagine his loneliness in such company.

Shortly after his arrival at Kaskaskia, Father Richard wrote to Bishop Carroll: "The people of this post are the worst in all Illinois; there is no religion among them,

scarcely any one attending Mass even on Sunday; intemperance, debauchery and idleness are supreme." (Rev. C. J. White, Mem. p. 44.) But his example, his zeal and his instructions soon made an impression upon them, and the end of the six years that he spent among them found the greater portion of them living according to the standards of the Christian life.

In 1798 Father Richard was transferred to Detroit, the key of the waterways connecting the great lakes with the Atlantic Ocean and at that time a fortified post with a population, exclusive of the soldiery, of about 2,000, and the pastoral centre of a Catholic colony of about 5,000 sparsely settled over an immense area. The parish extended from the River Raisin, near Lake Erie, along the American shore of the straits of Detroit around the Lake St. Clair and tributary streams, Lakes Huron and Michigan, as far as the River St. Joseph on the Indiana border, Green Bay and other parts of Wisconsin; the island of Mackinac; the islands in Lake Huron, the Georgian Bay and up the River St. Mary to the mouth of Lake Superior.

The pastor of Detroit was the Rev. Michael Levadoux, also a Sulpician, who had asked to be relieved in order that he might return to France to make his final preparations for death, and who only waited until his new coadjutor had familiarized himself during about two years with his new location, before turning over to him the administration of affairs as Vicar of Michigan and taking his own departure for his native land.

Father Richard began at once to make the acquaintance of his people. They on their side were favorably impressed by his tall and sepulchral figure, his priestly abstemiousness, his dignified address, his devotedness to duty, his cordial manners, his quaint humor and his restless energy. He dressed in the cheapest cloth, lived on the coarsest food and slept on the hardest bed. After spending a year in Detroit and its vicinity, he set out on a visitation of the remote settlements that were in his spiritual care. On the island of Mackinac he passed three months in pastoral work, in his

report of which to Bishop Carroll he wrote: "The trade here is principally in liquors, and as long as this state of things exists there can be no prospect of making them (the Indians) Christians, though the traders acknowledge that it would be better for the interests of the natives if no rum were sold to them; but they persist in supplying them with it through fear of losing their trade. God only knows how many evils flow from this traffic; it has been observed that English rum has destroyed more Indians than ever did the Spanish sword."

From Mackinac Father Richard passed on to the Georgian Bay islands, up the Sault St. Marie and through all the adjacent country, seeking Catholics, exhorting, baptizing, shriving, marrying, and anointing, preaching, praying, and blessing—a very Apostle in the wilderness.

He was away from Detroit the best part of a year. On his return, when the pastorship devolved upon him, he put new life into the church work in the city. "Hardly had he been installed pastor," wrote Mr. James A. Girardin, in 1872, "than he commenced, as a good spiritual father, to provide his flock with all the elements of religion and education. Education was at this period at a very low ebb, and his great aim was to stimulate his parishoners with a love of learning. He left no stone unturned for the accomplishment of this purpose. He would, here and there, as occasion required, have schools established for their benefit, and, by his zeal and eloquence, he thundered forth from his pulpit in language so clear and forcible, that his flock soon saw that what he preached he not only himself followed and practiced but also would require them to follow and practice." To the parochial schools that he already had in operation he added in 1804 an academy for girls, taught by four young ladies whom he and his assistant, Father Dilhet, had trained for the purpose, and a preparatory seminary for boys conducted by himself and his brother priest. Think of his courage in establishing high schools at such a time, in such a place with the scantiest prospects of support from that poor, illiterate and sparse population! Think, too, of his enthusiasm for work that must add teaching to his other endless tasks!

Father Richard's enterprises met with a calamity on June 11, 1805, when the great fire that destroyed the city wiped out his church, his residence and his schools. Father Dilhet's description of the conflagration is vivid. "I was occupied with Father Richard," he wrote, "when a messenger came to inform me that three houses had been consumed and that there was no hope of saving the rest. I exhorted the faithful who were present to help one another and immediately I began the celebration of a Low Mass, after which we had barely time to remove the vestments and furniture of the church, with the effects in the adjoining presbytery, when both buildings were enveloped in flames. In the course of three hours, from 9 A. M. until noon, nothing was to be seen of the city except a mass of burning debris and chimney-tops stretching like pyramids into the air. Fortunately there was no wind during the conflagration, which allowed the smoke to ascend to an immense height. It was the most majestic, and at the same time the most frightful, spectacle that I ever witnessed."

Forthwith Father Richard fitted up a warehouse on the river bank as a chapel, and later rented a farm house at Springwells, two miles below the fort, in which he made his headquarters for some years.

On April 30, 1805, he was appointed chaplain of the First Regiment of Michigan militia.

In 1807 he was invited by the Governor of the Territory and other officials to preach to them in English, which language he could by that time speak with fluency though not without a French accent. "I was sensible of my incapacity," he humbly wrote to Bishop Carroll, "but, as there was no English clergyman here of any denomination, I thought it might be of some advantage to take possession of the field." So, every Sunday at noon, in the Council House, he held forth on the great principles of the Christian religion, the spirituality and immortality of the soul, the methods to be followed in the investigation of truth, the evidences of Christianity and kindred topics, which were edifying but not controversial; and his auditors—all the leading non-

Catholics of the town—were in admiration at his doctrines.

By request he opened with prayer one of the sessions of the first Territorial Council of Michigan. In the course of his petition he entreated the Almighty to grant that "the legislators would make laws for the people and not for themselves." Commenting upon this supplication years afterwards, Judge Campbell, in his "Outlines of the Political History of Michigan," wrote: "His quaint humor and shrewd sense, in no way weakened by his imperfect pronunciation of English, are pleasantly remembered by all who had the good fortune to know him, while his bright prayer for the legislature that they might make laws for the people and not for themselves, was a very comprehensive summary of sound political philosophy."

In 1808-09 Father Richard visited Baltimore and other Eastern cities to beg for funds wherewith to build a church in place of the one consumed by fire. While on this trip he either bought or had given to him a press and a font of type. These he had hauled overland from Maryland to his residence in Michigan. In Boston he hired a compositor named Coxshawe whom he took home with him; and in the attic of his presbytery he established the first printing press ever set up in the Northwest. From it, between the summer of 1809 and the spring of 1812, he issued these Scriptural, devotional and educational volumes: "L'Ame Penitente," "The Child's Spelling Book," "La Journée du Chrétien," "Les Ornements de la Memoire," "Epistles and Gospels for Sundays and Holy Days," (French and English), "Petite Catechisme Historique" and "Journal des Enfants."

Other books may have been issued by him, but if so no copies of them are extant, and the War of 1812 put an end to the work of publication.

He began also to print a paper called the *Essai du Michigan or Impartial Observer.* The first number appeared on August 31, 1809. It had four pages, each 9½ x 16 inches, four columns to a page, one and a half columns in French,

the rest in English. Concerning it testimony varies. In a notice of Father Richard's death that was published in the Detroit *Democratic Free Press* on Sept. 27, 1832, from data supplied by his then assistant, Father Francis V. Badin, and another friend, this statement occurs: "In 1809 he visited Boston and while on his visit he purchased a printing press and type with which he commenced the publication of a newspaper, (partly) in the French language, called the *Michigan Essay*. Several numbers of this publication were issued, but there being no regular mails and the population of the territory being scattered, he found it advisable to suspend publication."

Mr. James R. Girardin, in a paper read before the Detroit Pioneer Society on Dec. 19, 1872, declared: "His next effort was the introduction into the territory of the first printing press, which was brought all the way overland from Baltimore, and on the 31st of August, 1809, issued the first newspaper west of the Alleghany Mountains, called the *Essai du Michigan* or *Impartial Observer*, and the same year published the first prayer book, of which I have a copy." And the Hon. Thomas A. E. Weadock, Ex-M. C. from Bay City, in his instructive paper on "A Priest in Congress," in the *U. S. Catholic Historical Magazine*, assures us that there are four copies in existence. But Richard R. Elliott, Esq., of Detroit, in a clever sketch of Father Richard that he contributed to a Detroit newspaper, wrote: "The Essay of Michigan, a four-page newspaper, 10 x 16, in English, except one and a half columns in French, only one number of which was issued by James Miller in 1809, has given rise to the statement that Father Richard published a periodical paper called *L'Essai du Michigan*. Silas Farmer in his history of Detroit, states that this is an error very widely circulated: no copies of any French periodical corresponding has been seen in modern times." Yet the testimony of Father Badin, the contemporary and intimate associate of Father Richard, is likely to be correct—the missionary started a paper, but found himself ahead of the times and unable to get enough subscribers to make the venture pay its expenses; so, pru-

dent man, he stopped it himself before it was swamped by debt.

But he did not abandon his educational enterprises. On the contrary he kept on multiplying and improving them. In 1808 he had in Detroit two primary schools, an academy for girls and a collegiate institution for boys (the two latter equipped with chemical and astronomical apparatus), and, at Springwells, two miles below, a technical school for Indian girls. In 1811 he brought from France M. La Saliere, a professional teacher for the higher education of young men. He himself taught classes, delivered lectures, acted as superintendent and labored as general director.

Father Richard had many adventures in the forests and on the rivers that he traversed in his missionary tours, and had countless anecdotes to relate of his encounters with human nature. One of his stories, which shows that the art of special pleading was not unknown among the rude forefathers of the wolverine commonwealth, relates to a Mr. Peter Yak, who lived in a settlement which Father Richard was wont to visit twice a year. Yak had three stalwart sons, all fiddlers. The Rev. Father thought that there was too much dancing among the young people and he prevailed on them to promise him to amuse themselves in other ways. The Yak family did not like this arrangement because it decreased the income that had been derived from the playing of the boys. However they did not oppose the priest, but on his next visit, when he asked, "Well, Monsieur Yak, not so much dance among the young people, I suppose?" the reply was: "No, Father, not so much dance. But the young people get the cards and gamble; they drink whisky and get drunk; they curse, they swear. No, not so much dance; oh, no, not so much dance!" Many a time in telling this, Father Richard smiled at old Peter Yak's flank movement in favor of the restoration of practical devotion to Terpsichore.

Early in the year 1812, Father Richard imported from Europe the first organ ever brought to the Northwest. His zeal for the splendor of divine worship, his love of music

and his characteristic enterprise were shown by this importation, which took from him a sum of money that he could ill spare and which required a multiplicity of arrangements to be made to get the instrument transported from the seaboard to the frontier of civilization in Michigan. But the great soul of the missionary stopped at no conquerable trouble or expense—the organ would give glory to God and pleasure to his people, and so, as it could be had, it must be had. And had it was. It is still doing good service in St. Joseph's Church, Detroit.

Father Richard was devoted to American institutions. He was outspoken in praise of the young republic. So conspicuous was he for patriotic sentiments and influence that when Michigan was invaded by the British in the War of 1812 and Detroit was surrendered to them, Gen. Brock arrested the priest, in violation of the usages of war, and sent him a prisoner to the guard-house at Sandwich on the Canadian side of the river. During his captivity he discharged his priestly duties there as best he could among citizens, soldiers and Indians, and through his pleadings and remonstrances many other prisoners, taken by the savages, were saved from the torture.

As soon as Father Richard was at liberty he returned to Detroit. He found the town desolated by war and the inhabitants in danger of famine. He purchased a large quantity of wheat, which he refused to sell under tempting offers of large profits, but which he distributed for seed gratuitously to the farmers round about, "and as long as the scarcity lasted, so long did he continue to be the living Providence of the destitute."—(*U. S. Cath. Magazine*, Vol. 6, p. 99.)

The great ambition of Father Richard's life was to build in Detroit a church of noble proportions and enduring beauty to St. Anne. For it he dreamed, he planned, he begged and he toiled. And when Bishop Flaget assured him that it would likely be the cathedral of a new diocese, he enlarged its dimensions to add to its magnificence. The corner-stone of it was laid by the Bishop on June 11, 1818. Father Richard watched with loving care the mortaring of

every stone and the nailing of every beam and board. Among the contractors was old Mr. St. Bernard, who furnished the timber and did a large share of the work with his own hands. The priest would say to him: "St. Bernard, don't let the moss grow on your axe handles!" And the cheery response would come: "No, Father, I for the hew timber, you for the pray!" Each was skillful at his trade!

As the church grew up and money to pay the masons and the carpenters was deficient, the priest was almost at his wit's end to raise funds. Then he devised a banking scheme—he would issue "shinplasters"—bills payable on demand in amounts of one dollar and less. His workmen accepted the "money" and put it in circulation. As soon as tithes came in and bills were presented, he redeemed his paper obligations. But some rogue or rogues counterfeited his promises to pay, and before he knew it he had taken in about $800 worth of bogus bills. This rascality put a quick end to the missionary's career as a banker. He at once had his outstanding obligations of this sort registered and issued no more for general currency.

How to redeem the genuine "shinplasters" still outstanding and to meet the obligations accumulating for material and labor given to the church, continued to be a hard problem. Then another "happy thought" came to the troubled man—the river abounded in fish, why not turn it to profit? So, with his habitual spirit, he procured seines, hired help and went into the fishing business to get money for his church. He had great luck; he salted and packed the fish so caught and shipped it to eager markets, making thereby enough profit to clear off his I. O. U's and go on with his cathedral.

For the sake of that church, too, he sought election to Congress. But his experience in politics will be told in our next paper.

L. W. REILLY.

Hanoverville, Md.

(*To be continued.*)

THE LIBRARY OF A PRIEST.

DEPARTMENT OF GENERAL CULTURE.

THE term "General Culture" is taken here to signify what has not been included in the previous departments of a Priest's Library, but still has a claim on his enlightened attention. It will comprise the two divisions of useful information and dignified recreation. Under the head of Information we range Law, Medicine, Art, Science, Social Duties. Under Recreation we mention Belle Lettres, Travel, etc.

The headings, Law and Medicine, merely call for a few books of useful reference. Or, if more general notions are desired, I believe that, under these heads, as under so many others, no more useful direction could be given than to refer the reader to one or other of our great Encyclopædias. The reason is, that in such a work the articles have not been put together for a mere superficial, transient purpose. They are treatises, composed by eminent men. The mere length of many of them is that which would constitute a full book outside of an Encyclopædia. They are like those of Hergenroether's *Kirchen-Lexicon* or Ferraris' *Bibliotheca Prompta*.

The heading, Science, is intended to cover what has not been included under Philosophy. There Science was regarded in its higher bearings on Philosophy and Revelation. Here it is viewed under the aspect of information for those whose tastes lie that way. But in both places, let us remark, as it is the duty of a true scientist to show science to its true place and there to show it off in its true light, so it is true economy, on the part of a reader's intelligence, always to be viewing science in the same just setting of its own place and light. And then it is found to yield a revelation of its own, that of nature perfectly harmonious with faith.

Art pays its richest tribute to the ecclesiastical mind, when it is impressed into the service of illustrating three subjects: Jerusalem and the Holy Land; Rome, the centre of Christianity; Christendom as reflecting, in its manipulation of nature, the noblest aspirations which the heart and

mind of man can conceive. If materialism were to overrun the world, art would be no more. As to Jerusalem and Rome, I do not think it necessary to mention any particular works. There is an abundance at hand everywhere.

These subjects of "information" might be considered quite sufficient for a dignified recreation. Still there are other resources for the leisure of a mature mind. There are Belle Lettres and Travel, both of consequence for enriching the vein of culture. Considering the dignity of the minister of the altar, I need only say, by way of conclusion to these general observations:

Si canimus sylvas, sylvae sint consule dignae.

LAW: Kent's Blackstone—*Commentaries.*

The latest Revised *Statutes of the State.*

We should also suggest some such reference book as Spalding's *Encyclopædia of Laws and Forms.*

MEDICINE: Capellman—*Medicina Pastoralis* (Latin and German).

Stöhr—*Pastoralmedicin u. Hygieine.*

Debreyne (edit. Ferrand)—*La Theologie Morale et les Sciences Médicales.*

Duane—*Dictionary of Medicine and the Allied Sciences.*[1]

ART: Ruskin—*Lectures on Architecture and Painting.*

Modern Painters; The Seven Lamps of Architecture; The Stones of Venice.

Mr. Ruskin, one of the classical writers of our day, has a liberalizing and broadening effect on the mind. Sometimes he suffers from a nervous twitch of religious bigotry; but oftentimes he expresses the finest religious sentiments. The aesthetic cultivation of an imagination, in the light of rational principles, is excellent in his hands. In his "Modern Painters" will be found a treatment of the scientific basis, in geology and botany, on which a true art of painting rests.

Symonds: *The Renaissance in Italy;* volume on the Fine Arts.

1 There are a number of good medical dictionaries in one or two volumes, such as Keating and Hamilton's; Billing's National Med. Dictionary; Dunglison's Dictionary of Medical Science, etc.

Mr. John Addington Symonds is vicious in his bigotry. Papal and clerical tyranny, "Mariolatry," etc. dance about in his pages.

Hamerton, Philip Gilbert: *Thoughts about Art.*

Van Dyke: *How to Judge a Picture.*

Starr, Miss Eliza: *Christian Art in Our Own Age.*

Tuckerman: *Short History of Architecture.* This book is useful for conveying general ideas.

SCIENCE: Under this head I have consulted the professors of the respective branches, inquiring for works which would suit the present purpose. On behalf of that perfect moderation which characterizes this literary enterprise, I deprecated all abstruseness and technicality of learning. The result is that after a careful scrutiny, I beg to present a list which may be pronounced innocuous, on the score of either sublime mathematics or profound metaphysics—a perfect model, I take it, of that grateful moderation wherein lies the virtue of our intellectual comfort.

Lodge, Oliver: *Mechanics.* This is a useful little work, which shows what mechanics is all about.

Todhunter: *Mechanics.* This is good, and popular enough.

Daniel, Alfred: *Text-book of Principles of Physics.* It is on the principles, not on the experimental practice. Some mathematics, but not abstruse. The general view of the laws of wave-motion, as applied in different fields of science, is particularly useful. His treatment of principles stands in little need of illustrative experiments.

Tait: *On Heat.* This writer is a good expounder of theories. He is a Scotchman, and, according to his lights, a good Christian.

Tait: *Thermodynamics.* Not too much encumbered with mathematics.

Maxwell, Clerk: *Theory of Heat.* Though this writer is the first of mathematicians, he does not make any unnecessary show of his gifts in this work, which is the finest of little books, for its clearness and order.

Tyndall: *On Heat as a Mode of Motion.* It would be agreeable to be able to pay this gentleman the same tribute

for his Christianity that he deserves for his clear, attractive and beautiful style; which, however, he did not acquire by any native inspiration. He got it and kept it by the same process of painful elaboration by which, no doubt, he got rid of God and Christianity.

Tyndall: *On Sound.*

Tait: *Light.* An excellent series of lectures without mathematics.

Wright, Lewis: *Light;* a course of experimental optics, enabling one to make his own instruments, especially for projected pictures, &c.

Maxwell, Clerk: *Elements of Electricity and Magnetism;* a small and instructive work on the theory of electricity. This writer is always very condensed, and eminently suggestive—but to the scientific mind.

Fleming: *On Electricity.* This work, which is good and clear, is an explanation of Maxwell, with many details. It shows a due regard for the reader's sensitiveness to mathematical formulae.

Clerke, Agnes M.: *The History of Astronomy during the Nineteenth Century.* This excellent Catholic lady has produced a popular and scientific work, which, though meant for general reading, is spoken of highly by eminent astronomers.

Young, Chas. A.: *General Astronomy;* a text-book, which, however, will be found not ungrateful to the general reader.

Langley, S. P.: *The New Astronomy.* The Smithsonian astronomer has given us a most interesting work and a literary gem. The term "New," in the title, indicates the special development of modern astronomy, which, with the help of physics, now tells *what* a celestial body is, while the old astronomy, employing only pure mathematics, tells us *where* it is. Mathematics has taken physics to help it.

Proctor: All his works, intended for general reading, are clear and pleasant.

Cooke, Josiah: *The New Chemistry.* Popular lectures, showing well the accepted theory of scientists now-a-days, with illustrations.

Cooke, Josiah: *Religion and Chemistry.* This work may be mentioned here, though its purpose classifies it under Science as bearing on Religion. It shows how the argument of design is illustrated in Chemistry.

Le Conte: *Compend of Geology;* a small book, clear, concise and following a natural order. The author is sound, except in as far as he favors evolution.

Dana's *Manual of Geology:* large and complete; not so late as Le Conte's. It contains, however, all that is of practical importance.

Wright: *The Ice-Age in North America;* a study of the interesting topic of glaciation, in its best field.

N. B.—The works on geology go some way towards covering the ground of physical geography. But the Popular Cyclopedia, which I shall mention presently, will be found to treat satisfactorily any question in science, for which specific works are not assigned.

Capenter-Beale: *On the Microscope, or How to Use the Microscope.* These two writers are very satisfactory in the elementary field of biology. Beale, in particular, is trenchant in his close argumentation to prove the existance of a vital principle from the elementary functions of life.

Aassiz: *Structure of Animal Life.* This eminent writer was swamped for a while by the wave of agnostic evolution. I expect he will have his day again, when scientific evolution has ebbed low. The tide seems to have turned already.

Bastin: *College Botany.* Good for a popular purpose; it gives the science of botany, the history of plant-growth, etc.

Wood, Rev. J. G.: *Animate Creation.* A rather expensive work in three volumes. It is interesting and beautifully illustrated. It is sufficiently complete.

Dana, Mrs. Starr: *How to Name the Common Flowers.* Another writer does the same by the birds.

Burroughs, John: This gentleman, gifted with an excellent style, serves to create quite an enthusiasm for nature's beauties. All his works are recommended.

Appleton's *Science Primers.* These are very small books, for all departments, and are quite satisfactory for their size.

The Popular Cyclopedia of the Arts and Sciences, with 3,000 engravings. A reprint by the New York Worthington Co., 1891, of a most valuable work, contributed to by distinguished men of Edinburgh and London. It is not a dictionary; but an orderly collection of some dozen exhaustive treatises. It is not more technical than its conciseness requires. It consists of 860 pages, quarto.

SOCIAL DUTIES:—

Egan, Maurice F.: *A Gentleman.* This book, meant for boys, contains points of utility for all.

Westlake: *How to Write Letters.* The part concerning Catholic etiquette in addressing Prelates, etc., was drawn up with the assistance of Mgr. Seton.

HYGIENE:—

Stowell, Chas. H.: *A Healthy Boy.*

Barkan: *How to Preserve Health.* This book contains some elements, which render it unsuitable to commend indiscriminately.

BELLES LETTERS: Under this head we may simply refer to standard English literature. As to the principles of selection, something has already been said in the Introductory article on "The Library of a Priest."

TRAVEL:—

This subject, taken up as a recreation and an entertaining form of culture, need not detain us. Traveling in all lands, and voyaging by sea, is always interesting and instructive. Much of it is done in our days; and perhaps more than is at all necessary has been described in print. The Catholic Missionaries alone show us through all lands, tribes and peoples. We cannot recommend too highly such publications as *Les Missions Catholiques*, whether in a French, a German or an English dress. With Lavigerie, no less than with Stanley, we can penetrate the Dark Continent from the north, with Father Law from the south, with the Belgian Missionaries from the west, with those of the Soudan from the east. Reproduced in popular collections, called "libraries," we have Captain Burnaby's *Ride on Horseback through Asia Minor;* Wallace's *Russia;* Andrew's *India and her*

Dependencies. There is Kane's classical *Polar Explorations*; and, for this country, Father de Smet's *Oregon Missions.* The literature is endless. Oftentimes it is aspersed with bigotry. In the right hands, it is elevating; and, next to actual contact with divers peoples, it is the best means for extricating the mind and feelings out of narrow provincialism, and broadening the sympathies by an extension of our acquaintance.

We may notice that, as this is a field for Review Notes or full articles, much literary economy may be practiced by one who, in the pages of a standard Review,

"Mores multorum vidit et urbes."

Miss E. M. Clerke,—not the same lady whom we mentioned before,—has been quite prolific in quarterly articles for a good number of years; each article of hers resuming all that is latest and best in some half dozen works or more, on Mexico, the Soudan, Madagascar, Abyssinia, the Portuguese in India, the British Empire in India, British Columbia, the Cape, etc. This Catholic lady and others, like Mary H. Allies and Miss Drane (a Dominican nun), have deserved extremely well of Catholic culture.

As to those popular and cheap collections, which are called "libraries," some of them, as long as they lasted, or kept on useful lines, disseminated classical literature at a nominal cost. They could afford to do so, because the literature which they reproduced cost the publishers nothing. We might mention with commendation the Humboldt Library of Science, which reproduces, in twenty-five cent well printed issues, all varieties of scientific works. But, as these are selected with a view to scientific popularity, we cannot guarantee this Library as a sure means for acquiring correct views.

THOMAS HUGHES, S.J.

TITULUS ORDINATIONIS.

CANONISTS understand by the term *Titulus Ordinationis*, a title or holding which guarantees sufficient means for the proper and permanent support of an ecclesiastic. Looking to its etymology, we see that the word *titulus* originally meant a right belonging to a particular person. But, as Gonzalez Tellez shows with his usual exactness, it passed successively through many phases of meaning before reaching the fixed sense it bears at this day. Very often, according to the learned canonist mentioned above, "titulus" indicated the nature, the purpose or the object of the thing to which it was attached. Hence, property of all kinds, buildings, etc., received distinct *titles*.

Armorial standards indicated the possessions of kings and princes, and the sign of the cross, then everywhere recognized and respected by all Christians, told the religious character of the buildings which it crowned.[1]

These customs still obtain. The national colors are seen floating over our government buildings, special insignia indicate the residences of ministers and principal dignitaries of State, and the glittering cross crowning the temples of God marks out the places where He is pleased to dwell amongst us.

The notion of *sign* or representation, therefore, entered into the meaning of the word *titulus*, and the Glossa[2] tells us that writers in speaking of things purchased, donated or lost, frequently employed the term *titulus* to signify the origin of ownership—the "causa possidendi." Hence arose the obligation, in cases of prescription, of show-

1 "Titulus pro causa plerumque ponitur . . . unde titulus pro causa possidendi, quia ipsum possessorem tuetur . . . quare olim tituli ponebantur singulis quibuscumque rebus, domibus aut praediis, ut cujus essent et ad quos pertinerent, facile cognosci posset . . . Erant autem tituli principum et regum aliquando quidem vela quae repraesentant regiam potestatem, etc. . . . Ab hisce ergo titulis aedes fidelium divino cultui mancipatae in quibus fideles synaxes agere consueverant tituli dictae fuerunt, quia in eis crucis signum in titulum apponebatur."—Gonzalez Tellez, ad cap. v. tit., v. lib. iii Decret., n. 2.

2 In cap. 54 *de electione*, v. "intitulatum."

ing not only the existence of good faith, but also of a just title—"justus titulus."[1] By degrees, the same commentator tells us, the expression "titulus" was used to designate churches.[2]

From a very remote period it was absolutely forbidden to ordain clerics who had not obtained a title. The general import of this law has not varied; but the special meaning attached to the word title has at different times undergone considerable modification.[3] The first important information regarding the subject is gathered from the sixth canon of the Council of Chalcedon, held in the year 451, which states: "Nullum absolute ordinari presbyterum aut diaconum, nec quemquam in gradu ecclesiastico, nisi specialiter in ecclesia civitatis aut pagi, aut in martyrio, aut monasterio qui ordinandus est, pronuntietur. Qui vero absolute ordinantur, decrevit sancta synodus irritam haberi hujusmodi manus impositionem, et nusquam posse ministrare ad ordinantis injuriam."[4] We might quote, in passing, a few words explanatory of the sense in which the nullity of ordinations conferred under the above conditions is to be understood. "Ordinationem sine titulo factam esse irritam," says Leurenius,[5] "intelligendum non est quod sit invalida, sed quod sit irrita et vacua quoad executionem." The modern canonist Santi expresses it still better: "Irritam dicunt ordinationem, id est nullius momenti censendam esse quoad

1 Lit. de Praescriptionibus xxvi, lib. II, cap. "Si diligenti."

2 "Item dicitur titulus ut titulus ipsa ecclesia, ut titulus S. Petri. Unde singuli tantum clerici, per singulos tantum titulos sunt ponendi, id est ecclesias. 80 dist., c., "Episcopi." Unde, in ordinationibus quando vocantur clerici, dicitur: "Talis ad titulum talis plebis." Item, titulus dicitur clericatus in aliqua ecclesia, etc." Ibid.

3 "Es ist eine der ältesten in den Kirchengesetzen vorkommende, so wie auch noch heut zu Tage geltende Vorschrift, dass der Bischof Niemanden ohne Titel ausweihen solle; unter diesem Ausdrucke hat man jedoch nicht immer, wie gegenwärtig, den hinreichenden Lebensunterhalt eines Clerikers verstanden." Phillips, *Kirchenrecht*, i, 605.

4 Gratian's translation of this canon is somewhat different, and the juridical consequences arising from these divergencies are not without importance. Cf. Can., "Neminem," 1 Dist. lxx.

5 Forum Eccl. ad lib. 1 tit. xi ¼, Qu. dxxxi, 2.

suum exercitium, ac proinde ordinatum pro facto incurrere suspensionem."[1] This regulation, however, has been mitigated, and the cleric so ordained is no longer subject to this rigorous penalty.

To resume. The Council of Chalcedon, therefore, imposed a positive obligation of ordaining only those clerics for whom an office in some specified church had been previously reserved. The church to which these ecclesiastics were to be attached was called their "Titulus ordinationis." Both historians and canonists give many reasons for this wise measure. By it clerics were no longer exposed to vagrancy, since they could not abandon their title. Want and the fatal consequences of a life of indigence were likewise avoided. Labors of a more or less degrading character, mendicity and other evils of this kind, were all guarded against. After all, it does not suffice to exalt evangelical poverty alone; we must also take into consideration the dignity of the priesthood: "Id autem," says Lotterius,[2] "fuit summa ratione, quia prorsus indignum visum fuit clericum ordinari sine deputatione certi loci in quo divinum officium persolveret ex quo, in recompensam sui muneris stipem haberet ad victum necessariam, *ne quando videretur conditio coelestis hujus militiae deterior militia terrestri. . . .*" To these motives we may add another, which was not without value, and from which our age, although it complains of the diminution of vocations, could derive profit. Since each cleric had his specified duties, the dangers arising from sloth and idleness were overcome. Consequently, to have no more priests than the needs of the faithful required, and to give to these priests a charge which was not only serious and exalted but also remunerative, was wisely reckoned by our fathers as the best means of insuring the prosperity of the Church. Thomassinus, in summarizing these thoughts, writes: "Priscum illud et solemne statutum de non ordinandis sine titulo vel sine ecclesia clericis, duabus nitebatur gravissimis causis. Altera erat quae ad temporalem spectabat

1 Praelectiones, h. t. n. 60, 3°.

2 De re beneficiaria, lib. i, qu. ii, n. 8.

clericorum sustentationem. Altera autem longe potissima causa erat ipsa clericorum residentia, jugis et indefessa assiduitas ad ecclesiasticas functiones. Clericus sine titulo ordinatus inopia premebatur . . . . sed aliud praeterea quod in eo desideraretur, nimirum munus et officium aliquod juge, quo suam sustentationem infatigato studio procuraret."[1]

In consequence, the ecclesiastic promoted to Orders was commonly designated by the name of "titulatus," and the ecclesiastical charges, in a rather wide acceptation of the term, were called "titles." This meaning was all the more reasonable, since a distinct portion of the Church's revenue was set apart for each "titulatus."[2] For then a distinct benefice was given to each cleric for his maintenance, and for the exercise of his zeal. The term ecclesiastical title thus became limited, and our manuals now give us its exact definition. In the classical work of S. Sulpice[3] we read: "Titulus intelligitur bonum temporale . . . . quod sit ita clerico assertum, ut exinde habeat quo providere possit suae honestae sustentationi."

One may lay down a principle, but find it very difficult to force its application. So, too, excellent truths are readily admitted, but, alas, they very often remain in the domain of theory without any practical effects resulting from them. All knew how important it was for the ministers of the altar to be provided with sufficient means to enable them to lead a life becoming their calling; all knew the dangers arising from the lack of these means, and yet the exceptions to the law laid down by the Council of Chalcedon became so numerous that, to all appearances, it scarcely produced any effect. We have had occasion elsewhere to describe the pitiable condition of the clergy in the tenth and eleventh centuries. We shall not rehearse those painful details; but

1 *Thomassinus Vetus et Nov. Eccl. disc.* P. ii lib. i, cap ix, n 2.

2 "Quod nomen transfusum est ab Ecclesiis ad bona . . . . ubi quod tituli primum erant certae sedes clericis attributae, in quibus munus suum exercerent; postea vero eo nomine praedia iis ad victum cultumque assignata." Pignatelli, *Consult. Can.* t. x, cap. cxvii, p. 225.

3 *Praelectiones juris canonici*, P. ii, p 24.

the mention of the fact is necessary in speaking of the efforts made by several Popes and, especially by the Third Council of Lateran, to raise the Church to that glorious position which she attained in the twelfth and succeeding centuries, and of the pains taken to place the discipline of the "titulus ordinationis" upon a more solid basis. In the year 1125 the Synod of London decreed that no one should be raised to the diaconate who had not received a sure title.[1] The Lateran Fathers understood that the best means of securing the observance of this law was to enforce it; even at the expense of prelates, if they violated it. Accordingly they very wisely decreed: "Episcopus si aliquem sine certo titulo de quo necessaria vitae percipiat, in diaconum vel presbyterum ordinaverit, tamdiu ei necessaria subministret, donec in aliqua ecclesia ei convenientia stipendia militiae clericalis assignat, nisi forte ordinatus de sua vel paterna haereditate subsidium vitae possit haberi."[2] We shall have occasion later to return to the last words of this clause, which gave rise to consequences probably unforeseen by their authors.

Major orders, therefore, supposed a title previously conferred, and this seems to strengthen the distinction which had already been strongly advocated between major and minor orders.[3] We cannot say whether it was to their desire of suppressing this distinction, which was contrary to the views of the Middle Ages, or of still more strengthening the law by extending it to all the degrees of the Sacrament of

1 "Nullus in presbyterum, nullus in diaconum, nisi ad *certum titulum* ordinetur; qui vero absolute fuerit ordinatus, sumpta careat dignitate." *Conc.* Londin. 1125, cap. viii *Labbe Concil.* t. xxi, p. 331.

2 Cap. 4 "Episcopus," tit. V de Praebend. lib. iii Decret.

3 Phillips moved by this thought writes: "Dies aber fügte zu dem grossen inneren Unterschiede zwischen den höheren und den niederen Weihen auch noch eine neue äussere streng juristische Scheidewand hinzu, welche man wohl nicht mit Unrecht als eine der Ursachen betrachten darf, dass die niederen Weihen fortan geringer gewürdigt werden und dass die mit denselben verbundenen Funktionen allmälig an Laien übergingen."—Phillips, *Kirchenrecht L, 614.*

Orders, that we must attribute the efforts of the Sovereign Pontiffs, but certain it is that Rome tried to persuade bishops to exact a title for all ordinations to minor as well as to major orders. The Glossa[1] and Panormitanus[2] required a title for minor orders and even for tonsure; but the majority of contemporary canonists did not hesitate to adopt the opposite opinion. They agreed with Stephen of Tournay,[3] who, when urged by Pope Celestine III, or Innocent III, to express his views on this subject, said: "With all respect to your Holiness, Holy Father, to exact a title for minor orders seems to me to be a new and unusual custom. Hitherto the most reliable canons have, in the exaction of titles, confined themselves to the priesthood and diaconate, at least, so had it been decreed by the Council of Lateran held under Pope Alexander of happy memory. Many of us assisted at that Council and approved the decision unanimously passed, but then it only had reference to priests and deacons. We heartily accept this law, we approve of it unreservedly and with the grace of God we will observe it as faithfully in the future as we have done in the past. Moreover, it is equally impossible for us to remember all those on whom we have conferred minor orders or deaconship and to give them benefices for their sustenance. Better by far to renounce ordaining than to impose upon one's self such weighty reponsibilities." The bishops of those times, as we see, spoke frankly, but liberty of speech did not in the least lessen their filial submission to the Holy See. Not flattering words but deeds are the marks of fidelity. The Sovereign Pontiffs saw that their wishes were not to be realized. The conditions were far from being reassuring, and so they were obliged to desist. As a matter of fact, minor clerics are always free; and if they are not capable of living

1 In cap. "Neminem" Dist. lxx de consecratione. "Etiam in minoribus ordinibus non debet ordinari" ar. 1. 2q. 1 videntes 3. 2. dist. si qui vero. "Cum enim habeat officium in ecclesia ergo et beneficium debet haberi."

2 In cap. 2, n. 2. de Praebendis.

3 Stephanus Tornacensis ep. 194 ad Papam, Migne P. L. t. ccxi p. 477.

becomingly in the ecclesiastical state, they may seek other employment. Reiffenstuel remarks: "Clerici in minoribus constituti, si se clericaliter sustentare nequeant, libere possunt nubere aliaque negotia saecularia exercere."[1] The old controversy was therefore of no importance.[2]

The subdiaconate was considered in different ways: so long as it was reckoned among the minor orders, the "titulus ordinationis" was denied it; but the moment that it was ranked among the major orders that moment did it acquire their privileges.[3]

After the goods of the Church ceased to be distributed, the original form of the ecclesiastical title was no longer applied to the admission into the "Servitium Ecclesiae" and became, strictly speaking, the form of a "benefice." For the modern clergy this word "benefice" seems to have lost its whole meaning. In our country especially, the term ecclesiastical benefice suggests immediately a regime and a state of affairs now entirely abolished. Why then speak of the *title of benefice?*

Because not to do so would be to pass over what the Church has always considered as the primal type of the various titles of ordination which she was obliged to introduce successively in order to adapt herself to different wants, times and places. Besides, for all those who wish to enter into the domain of ecclesiastical history or jurisprudence, the knowledge of the *titulus beneficii* is absolutely necessary. We cannot proceed, therefore, without first treating this subject, convinced as we are that a right understanding of it will help us very much to a correct conception of the modern titles of ordination.

1 Reiffenstuel, Jur. Can, h. t. n. 70, p. 448.

2 Barbosa, De Officio Epis. Pars ii Alleg. xix, p. 227, offers the same reasons as Reiffenstuel: "Apud antiquos controversum reperio qualis debeat illo titulo potiri, nam illo carere non posse tonsuram aut quatuor minores ordines suscipere ambientem, resolvit Glossa et Panormitanus. Sed verior est opinio quae tenet ad minores ordines titulum non requiri *quia in illis existens potest retrocedere ab ordine clericali.*"

3 "Idem in subdiaconi ordinatione statuimus" *Conc. Londinense* an 1200, cap. 6.—Labbe Conc. t. xxii, p. 719.

The title of benefice was acquired (or, if you wish, is acquired—since in some few places it still exists) by obtaining a permanent ecclesiastical benefice.[1] In speaking of the "titulus beneficii," writers have used the word "adeptione" to emphasize the fact that a cleric could not be ordained on the strength of an absolute certainty of possessing a future title; for the Council of Trent states very precisely, that the cleric must actually possess it. In fact the Council took great pains to determine exactly the character of the "titulus ordinationis:" "Statuit sancta Synodus ne quis deinceps clericus saecularis, quamvis alias sit idoneus moribus, scientia et aetate, ad sacros ordines promoveatur, nisi *prius* legitime constet, eum, *beneficium ecclesiasticum*, quod sibi ad victum honeste sufficiat, pacifice possidere."[2] Therefore, the presentation, postulation, and even the nomination of a person are not sufficient: there must be possession. However, an exception may be made in the case of a coadjutor with the right of succession, provided there be a sufficient revenue coming from the office filled under these conditions. The reason is very plain: the ecclesiastic in this case has in reality a sufficient revenue for his present sustenance, and will never be exposed to the danger of being in want, for sooner or later, he will obtain the entire benefice. The will of the Council is, therefore, respectfully observed, and a person appointed to fulfill the august functions of the holy ministry will not be compelled to have recourse to the dire expedients "cum ordinis dedecore mendicare, aut sordidum aliquem quaestum exercere."[3]

We have said that the benefice must be *permanently* conferred; but in this sense, that if the possessor of such a benefice afterward have good reasons for renouncing his holding, another equally remunerative must be given

1 Irremovable rectories are real benefices, and, we might also add, the removable ones; but according to the present discipline of the Church since neither is assigned to clerics who have not been raised to the sacerdotal dignity, they cannot serve in our case as a title of ordination.

2 Conc. Trid. sess. xxi. de Reform. cap. ii.

3 Ibid.

him. Leurenius states this fact very clearly, and although the passage is rather long, still we do not think it useless to quote his words, for they have the good quality (habitual in this author), of summarizing in a precise manner the teaching of the most famous of the ancient canonists. The permanency of a benefice which constitutes the title ought to be understood according to Leurenius[1] "non in eo sensu quo omne beneficium etiam manuale dicitur perpetuum, nimirum, spectatum secundum jus illud (in quo ratio beneficii consistit) percipiendi fructus, quatenus semel constitutum auctoritate praelati ecclesiastici, maneat semper, ita ut sublatum ab uno sive per voluntatem superioris sive per mortem possessoris non extinguatur sed vacet, maneatque alteri conferendum. Sed, in eo sensu quod etiam respectu possessoris sit perpetuum, quatenus in eo, quantum est in se, perpetuatur, dum eo non conceditur ad tempus, sed in titulum perpetuum ; eo quod si in hoc sensu perpetuum non esset, sed beneficiatus ab eo amoveri posset, et sic ordinato auferri titulus hic unicus sustentationis, is cogeretur mendicare."

Hence, we see, a vicariate which was not perpetual, a commendam or a manual benefice, could not constitute a title properly so called.

According to canon law the benefice must be strictly ecclesiastical, "beneficium *ecclesiasticum* quod sibi ad victum sufficiat." A temporal vicariate is not a title, because of its nature it is "ad nutum amovibilis."[2] The only exceptions to this rule are the chaplaincies of the pontifical chapel. These were excepted because they bore a special character, and because it was certain that those who were promoted to this title would not fail to obtain others which would insure a revenue more secure and probably more advantageous.

1 Ad tit qu. dxxxviii.

2 "Ad titulum vero vicariae temporalis et aliorum similium beneficiorum seu capellaniarum amovibilium, nemo potest ordinari quia vicarius temporalis titulum habere non censetur . . Si vero de facto ordinetur, ab ipsa temporali amoveri non poterit, nisi habita alia provisione . . " Barbosa loc cit. p. 280, Alleg. 19, n. 25.

It must have been remarked that the Council exacts not merely the possession of a benefice but also the *peaceful* possession ; that is to say, there must be no controversy "in judicio vel extra" which could call into question the legitimacy of the title possessed. One of the most natural consequences of this real, peaceful and permanent possession is that the beneficed person is not at liberty to resign his title and thus deprive himself of a security which insures his future welfare. "Id vero beneficium," says the Council of Trent shortly after the passage quoted above, "resignare non possit, nisi facta mentione quod ad illius beneficii titulum sit promotus, neque ea resignatio admittatur, nisi constat quod aliunde vivere commode possit, et aliter facta resignatio nulla sit." These resignations are not accepted by the Church, unless the person resigning offers positive proof that he has in his possession other revenues which are equally sure and ample; nor is the act of surrender legitimate until approved by the ordinary.

The possession of a permanent benefice and such as will afford proper maintenance is, therefore, essential to the "titulus ordinationis." But as to the quota of revenue necessary to constitute a title, canon law cannot lay down any general rule, because of the great differences in the customs and resources of each country. What would be abundance in one place would be but a pittance in another; and yet the proper "quantum" must be stated beforehand.[1] It is the duty of each Bishop to establish the rate of the *taxa synodalis*.[2] This rate ought to be sufficiently high, so as to enable the cleric to live not only decently, but also in accordance with his state. Leurenius says: "Honeste

1 "Attendenda sunt plura, imprimis, consuetudo loci seu patriae . . . item, regionum major minorve alimentorum caritas." Leurenius i, xi Qu. dxxxviii n. 1.

2 "Episcopi fere omnes in suis synodis aut extra synodum certam perscripserunt quantitatem redituum qui in sua dioecesi censentur sufficientes ad honestam clerici sustentationem." Bened. XIV. De Synodo xii. cap ix. n. 1. "Quae proinde quantitas dicitur *taxa synodalis*, licet extra synodum ab episcopo determinata sit." Gasparri, *Tract. Can. de Sacra ordinatione*, t. i, cap. iii, p. 395.

vivere et sustentari idem significat quod commode, congrue, competenter . . . Proinde, non satisfieri menti concilii, si ordinandus habeat titulum pro victu seu ad vivendum simpliciter . . . absque eo quod decenter et statui ecclesiastico competenter vivere posset. Siquidem, magna est differentia inter vivere sen sustentari simpliciter, vivere cum penuria, vivere commode . . ."[1]

From this it follows that, in principle, it was possible to establish a varying tax, according as ecclesiastics were destined to live in the country or were called upon to officiate in the great cities. This two-fold regulation could exist in the same diocese, and, indeed, we find it in the Ecclesiastical Institutions of Benedict XIV.[2] But would it be practicable to-day? According to the present custom of ordaining clerics, can it be known before ordination who will be appointed to the city, who to the country, and what will be the revenues for each? Are they sufficiently determined in any one diocese to justify such a procedure? We hardly think so.

An important remark to be made here is, that if some circumstances can change the "taxa synodalis," it does not follow that a bishop may grant an individual exemption to one or two persons. In so doing he not only offends by respect of persons, but also by violating the general law of the "titulus ordinationis." He has no more right to exempt from this taxa, than he has to raise it because of the social standing of the incumbent. Formerly, it was disputed whether nobility, superior knowledge, or rank in society, were not sufficient reasons for exacting a higher title, lest the aspirant to Orders, by becoming an ecclesiastic, would lose his high station; but these motives are of no value. The Council of Trent, keeping in mind the ancient canons, excluded all considerations but this one; that the ecclesiastic be assured a proper maintenance *according to his state.*[3]

1 Leurenius, loc. cit. 2 Ben. XIV. Inst. Eccl. n. 4.

3 "De cetero, licet ea quantitas non sufficeret ad praehabitatam dignitatem et nobilitatem, id non cadit tam in dedecus status clericalis quam laicalis —*Leurenius loc. sit.*

Under ordinary circumstances, therefore, the insufficiency of a benefice for his suitable maintenance would be the only reason that would prevent a young man from aspiring to sacred Orders, "ratione defectus tituli." It is not always possible, however, to expect that a candidate for the priesthood is ordinarily provided with a revenue relatively large, for it would suppose in a diocese an abundance of benefices; which may have existed at certain epochs of the Church, but which certainly has not been general. Even in those countries where the system of benefices is still extant we find them becoming scarcer and scarcer. This objection, which was long since raised, has been very logically overthrown. It suffices for the cleric to prove that, besides the insufficient benefice, he has other sources of revenues, which, taken together, will furnish him with ample means of living in a befitting manner.[1] But in this case the cleric must be subject to the bishop who ordains him, *ratione originis* or *ratione domicilii*,[2] else it would be different.[3]

The declarations of the Council and what has been said show clearly that the ecclesiastical title, par excellence, is the title of benefice. The Tridentine Fathers, it is true, suggest the possibility of another title, namely the title of *patrimony*. Again, they forbid the ordination of seculars who lack a title, and they make no such restrictions in regard to regulars, showing thereby that they acknowledge the existence of a special title for religious.

But when we speak of titles we generally mean a benefice, and we can conclude with Fagnanus:[4] "Hodie solum beneficium est titulus legitimus ad sacros ordines;" for this law has not changed. How far the other titles now in use are legitimate, and how we are to consider them shall be discussed

1 "Si vero sufficienti titulo beneficiali quis careret, haberet tamen tantumdem patrimonii, quod beneficio conjunctum sufficientem constitueret titulum permittendum est ad sacros ordines promoveri . . . . *Barbosa De Officio Episcopi* P. ii. Alleg. xix, p. 279, n. 14.

2 S. Cong. Conc. Oct. 25, 1589.

3 Const. "Speculatores" xii, S. Cong. Conc. "Romana" 25 Jul. 1718.

4 *Fagnanus, Comment.* de Praebend. num. 24 ad cap. "Episcopus."

in our next article. We shall treat first of the title of *religious poverty*, which has always been admitted by the Church to be on a par with the original title of *Servitium Ecclesiae*, even before its transformation into the *titulus beneficii* properly so called. Then, the various exceptional forms which tend more and more to take the place of this last shall be described, and, in particular, we shall endeavor to explain the character of the *titulus missionis*.

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THE PRIEST AND THE DEVOTION TO THE SACRED HEART OF JESUS.

IT would be a mistake to conceive that the devotion to the Sacred Heart of Jesus, in its widest sense, is of modern origin. The fact is that, in its substance, it has been practiced by individuals in all ages of the Church. Does not Our Lord Himself seem to point to this devotion when He says: "Learn of me, because I am meek and humble of heart"?[1]

Commenting on the opening of Our Lord's side the Fathers of the Church take occasion to invite us to enter there, to take refuge in the Heart of the Saviour, and to draw from it the fountains of salvation. And must we not suppose that the Beloved Disciple, when he reclined on the Master's bosom, and the penitent Magdalene, when she bathed His feet with her tears, practiced this devotion in an eminent way? Moreover, St. Paul draws attention to a very special feature of the devotion to the Sacred Heart when he says: "Let this mind be in you, which is also in Jesus Christ;"[2] and again when he says: "I count all things to be but loss for the excellent knowledge of Jesus Christ, my Lord."[3]

However, the devotion to the Sacred Heart, in the special form in which it is now practiced in the Church, is decidedly

1. Matt. xi, 29. 2 Phil. ii, 5. 3 Phil. iii, 8.

the devotion of our age. By an especial divine providence it has been revealed and propagated in our time and for our time, when the love of many has grown cold in order to rekindle in the hearts of men the fire of divine love. At first it was a small spark in the heart of a poor, resourceless religious; but by the will of the Divine Master and by the cooperation of the Holy Ghost, it became a great fire. It spread throughout the universal Church, and to-day, after the short space of two centuries, it is coextensive with the Catholic Church itself.

If the rapid spread of Christianity in the first ages over the entire world, despite such apparently insurmountable obstacles, is a divine fact which clearly proves the divinity of our holy religion, surely the rapid spread of the devotion to the Sacred Heart, in the face of strong opposition within and without the Church, through means which, naturally considered, were utterly inadequate for the result, imprints upon it the seal of a special, supernatural, divine work.

We must, therefore, conclude that it is the special will of God that this devotion should be preached and practiced in these our days; so that no true Christian, who is sufficiently acquainted with its origin, nature and history, can be indifferent in regard to it.

True, it is not one of the essential means of salvation; nor is it imposed upon us by any precept of God or of the Church, except in as far as the annual Office of the Feast of the Sacred Heart is obligatory on the clergy. But, for all that, we would not venture to say that one who made light of it should incur no danger to his salvation, inasmuch as he would deprive himself of a very powerful help to salvation, which though necessary neither as a means of salvation nor as the fulfilment of a divine or human precept, is yet so well suited to our times, so universal and so efficacious, that it cannot safely be dispensed with.

Now, if that is true of the faithful at large, it is most emphatically true of the priest, who stands in such near relationship to the Divine Heart.

The priest, in virtue of his vocation, forms the closest

relationship with the Sacred Heart. Like Our Lord Himself, the priest is "taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins,"[1] He is the ambassador of Christ, God, as it were, exhorting through him.[2] In all things he represents the High Priest Jesus Christ; and therefore, like Him, he should be "holy, innocent, undefiled, separated from sinners and made higher than the heavens."[3] He should represent Christ not only officially, but also inwardly in thoughts, sentiments, maxims, views and aspirations. He should have in him that mind which is in Christ Jesus.[4] He should put on Jesus Christ;[5] he should show forth the virtues of Our Lord in his conduct.

In order to make himself a worthy representative of Christ, therefore, the priest must have lofty ideals, and these ideals he must seek and find in the Heart of the Master. Thence He will have us learn the virtue of meekness, so necessary to the priest; "Learn of me, because I am meek and humble of heart;"[6] and as meekness, so also prudence, temperance, fortitude, patience, long-suffering, and all the other virtues which are embodied and presented to us in the Divine Heart. This is the practical side of the devotion to the Sacred Heart—to study, to know, and to appropriate the sentiments, maxims and virtues of the Son of God in His Sacred Humanity. This is what the priest, above all others, needs, and what should form his distinctive characteristic.

Moreover, the priest, by his very position, is brought into closest proximity with Jesus Christ. In the sacred functions —in the administration of the sacraments—he represents Jesus Christ directly, puts on, as it were, His sacred person.

What the priest does in the sacred functions Christ Himself ratifies. The priest pronounces the words of Consecration in Christ's name; Christ changes the bread and wine into His own body and blood. The priest baptizes, Christ sanctifies the soul of the baptized. The priest utters the

1 Heb. v, i. 2 II Cor. v, 20. 3 Heb. vii, 26.
4 Phil. ii, 5. 5 Rom. xiii, 14. 6 Matt. xi, 29.

sentence of absolution, Christ infuses divine grace and destroys sin in the soul of the absolved. Thus Christ is always with the priest in his ministrations, allows Himself to be touched and borne by him, becomes his constant companion.

Now, if this union of the priest with Christ should be anything more than a mere mechanical one, it is plain that the priest must endeavor to cultivate actual union with Him. But, in what does this actual union consist? It consists, above all, in the actual love of Jesus Christ. "Above all these things have charity, which is the bond of perfection."[1] Now, it is certain that there is no more efficacious means of attaining to this love of Our Lord than the devotion to His Divine Heart. For in this devotion we contemplate the symbol and source of Christ's love for us, which calls for our love in return. "Behold this Heart, which has so loved the world;" so Our Lord addressed Blessed Margaret Mary, when He revealed to her the scope of this devotion. And so He addresses us and asks for our sympathy, reparation, love. Thus, when we consider the Sacred Heart, we must naturally say with the Apostle: "The charity of Christ presseth us;"[2] "Who, then, shall separate us from the love of Christ?"[3]

The priest, moreover, needs the special grace of God to enable him to fulfill the arduous duties which he has undertaken in the priesthood. This grace, it is true, is given him in the sacrament of Holy Orders. But this sacramental grace often lies dormant in the soul, and needs to be awakened, resuscitated, actuated. Hence the Apostle exhorts his beloved disciple Timothy not to neglect this grace: "Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands in the priesthood;"[4] and in another place he bids him arouse this grace within him: "I admonish thee that thou stir up the grace of God which is in thee by the imposition of my hands."[5] There certainly is no better means of arousing and actuating this grace

1 Coll. iii, 14. 2 II Cor. v, 14. 3 Rom. vii, 35.
4 Tim. iv, 14. 5 II Tim. i, 6.

of the Holy Spirit in the heart of the priest than the living communion with the Sacred Heart—that intimate converse in which we listen to the pulsations of the Divine Heart, drink in its sentiments and reproduce them in our own hearts.

The priest is a mediator between God and man. His work is to draw souls to their Creator. In order to do this successfully his heart must be filled with zeal for God's glory tempered with discretion. The school in which he must learn that "zeal which is according to knowledge" is the Heart of Jesus which is "a furnace of love and an abyss of wisdom." The Sacred Heart is the true source as well as the true model of pastoral zeal. "I have come," says our Lord, "to cast fire on the earth; and what will I but that it be kindled."[1] "I lay down my life for my sheep."[2] But at the same time we are told that He "did all things well,"[3] which implies that He acted according to the dictates of prudence.

We are all anxious for that zeal and discretion which are the secret of success in the divine ministry. But the devotion to the Sacred Heart in itself is the best earnest of success. For to say nothing of the promise given by our Lord to priests who honor His Sacred Heart—that He would give them "the gift of touching the most hardened hearts"—it stands to reason that it should be so.

The pastor who moulds his heart, his sentiments, his speech and his actions on the model of the Master's Heart and mind and behavior, cannot fail to draw all to himself. As our Lord drew the multitudes after Him into the desert, as He spoke as one having power, not like the Scribes and Pharisees, so also the priest after the Heart of God, who is "made a pattern of the flock from the heart,"[4] is sure to triumph over the hearts of men. This was the policy of St. Paul, and it is the secret of priestly success: "Be ye followers of Me, as I also am of Christ."[5]

Finally, we may add that the zealous priest, who gives

1 Luke xii, 49. 2 John x, 11. 3 Mark vii, 37.
4 Pet. v, 3. 5 I Cor. iv, 16.

himself entirely to his duties, has little of the amenities and pleasures of this life. But the less he is allowed to taste of the natural joys of earth, the more he needs heavenly consolation and spiritual comfort. This divine compensation, if anywhere, is surely to be found in the Sacred Heart of Jesus. To this source of spiritual consolation our Lord Himself invites us when He says: "Come to me, all you that labor and are burdened, and I will refresh you." [1]

Whether the priest, therefore, consults his own spiritual good or that of the flock entrusted to him, the strongest reasons urge him to the fervent practice of the devotion to the Sacred Heart. Besides, having to direct others on this secure way to salvation, which, as we have already remarked, no Christian in our time can afford to neglect, and, consequently, no director of souls to overlook or ignore, it behooves the priest to be practically familiar with this great popular devotion. Every priest should be conversant with its origin, its history, its nature and object, its bearings on Catholic dogma, its most approved practices—but, above all, the priest should have that intimate acquaintance with this devotion which is begotten only of long continued experience of it—else when he commends it to his flock, his words will be as a "sounding brass and a tinkling cymbal." [2]

JAMES CONWAY, S.J.

Apostleship of Prayer, New York.

1 Matt. xi, 28.

2 I Cor. xiii, 1.

CONFERENCES.

A MARRIAGE DISPENSATION.

Edward, a Catholic, is married by dispensation to Ida, a Protestant, who was never baptized. Ida proving unfaithful, a divorce is granted in the civil court. Edward now wants to be married to a Catholic. In this case has the Church ever granted a dispensation? I notice that Fr. Lehmkuhl simply states: *quo circa in casu de quo agitur, conjuge infideli superstite, non poterit ad alia vota transire.* He gives no reason why the Catholic party can not, while the infidel party survives, enter into another marriage. Does the granting of the dispensation in the first instance make their mutual consent more than a mere contract?—a sacrament, for example?—or what does it add to the nature of the contract? I know that the infidel party cannot receive any portion of a sacrament; but I am at a loss to know why a dispensation in this case can render the Catholic's state more onerous than if he had contracted marriage without a dispensation before a magistrate or an heretical minister. Finally, since the power that granted the dispensation was ecclesiastical, is it impossible for the same power to annul the dispensation and set the innocent party at liberty so that he may enter into new nuptials? Has such a case ever been decisively settled? Is there no remedy for Edward?

B. M. O'B.

Resp. The Church cannot dispense Edward to marry again, because there is nothing to dispense from, for he is *validly* (though *unfortunately*,) and that by his own request and will, married to Ida. Probably the Rev. Rector who puts the question as above stated, has a misconception as to the real meaning and bearing of a *dispensation.*

Let us briefly analyze the case. Edward (Catholic) and

Ida (unbaptized), wishing to marry, find that Edward's religion forbids the union; in other words that there exists for him an *ecclesiastical* impediment declaring such marriage null and void. The reasons for this injunction on the part of Edward's religion are of course for his own benefit, *i. e.* to warn him seriously against the very probable danger of future disunion arising from the fact that he recognizes certain moral obligations which his wife may ignore, whence springs discord (as proved by the event in the present case) and injury to the future offspring.

Edward is (or ought to be) seriously told of all this. But he offers strong reasons why his attachment to Ida would prove beneficial; and both promise to live in harmony, settle in advance the relations regarding their religious obligations and the welfare of their future offspring, by a guarantee such as every pastor is obliged to exact in this case before consenting to perform the marriage ceremony.

Upon these representations and the solemn promise of mutual fidelity (forever), the Church *removes her previous injunction* and forthwith *the marriage between Edward and Ida becomes a valid marriage* before God and man, like every other marriage contracted by Catholics or infidels, against which there is no positive prohibition.

That prohibition, therefore, which was intended to protect Edward against his own imprudence, was removed at his and his wife's urgent request. The removal *added nothing*, but took something away which Edward thought onerous, and the contract, whether natural or sacramental, is one of which Edward and Ida were alike told that "what God hath joined together let no man put asunder." He is no more free than any other married man who, with full warning as to his obligations, enters the marriage state, and finds afterwards that love based on momentary and carnal affection is no assurance of that happiness, which they are likely to find who conscientiously choose a wife of their own faith, one with them in the recognition of their mutual obligations, and one in the view both are to take of the education of their offspring.

THE TESTIMONY "SEPTIMAE MANUS."

Qu. In several recent documents of the S. Congregation I have noticed the phrase "testimonium *septimae manus.*" Thus in the last number of the ECCLESIASTICAL REVIEW the postulator in a matrimonial case (pag. 223) writes: "excussi postea sunt *testes septimae manus*, tam ex latere viri quam ex latere mulieris." The expression also occurs in Mgr. Pompili's article on the *Defensor Vinculi* where, if I remember rightly, it is translated by "most excellent witnesses." What is the precise meaning of the phrase and whence does it originate, for I take it that the idea of "excellency" when applied in this particular form to witnesses at a trial, is not a mere accident but has some definite cause. I can find no reference to the words *septimae manus* in any of our large dictionaries, such as Stephani's Thesaurus or Facciolati's great Lexicon; I have hunted in vain for a clue in several Canon Law books.

Resp. The phrase *testimonium septimae manus* is equivalent to a judicial proof which rests solely upon the known or reputed honesty of seven persons pledged by oath to speak their intimate convictions regarding a fact which is to establish the innocence or guilt of an accused person. It is admitted only in cases where other positive or circumstantial evidence cannot be had. Thus in trials regarding the validity of a marriage, the contracting parties may affirm the "non-consummatio" of the bond without being capable of bringing positive proof of the assertion. Canon Law, recognizing the axiom that the inability to give evidence should not of itself exclude a claimant from obtaining lawful freedom where such evidence is of its very nature a matter of secrecy, admits the sworn testimony of seven persons regarding the known truthfulness and honesty of life of the claimant in court. This testimony establishes a sort of secondary evidence admitted in certain forms of ancient civil as well as ecclesiastical law whenever it is impossible to obtain primary evidence. A "causa nullitatis matrimonii propter impotentiam" requires the testimony of seven witnesses, or "septimae manus," in all cases.

The name "septimae manus" originated in the old feudal

formality of raising the hand in token of honest affirmation, a custom still retained in all civilized countries to express the taking of an oath. The hand itself among our ancestors was a symbol of "good faith," and hence a person said to have cleared himself from false accusation by the fifth or seventh hand, was one who could bring five or seven reputable witnesses to show that, judging from his general conduct, he was incapable of the crime laid to his charge.

ADMINISTRATION OF SOLEMN BAPTISM IN PRIVATE HOUSES.

The Council of Baltimore[1] prescribes that in cities and towns having one or more churches, the Sacrament of Baptism may not be solemnly administered in private houses, but that each church is to have a baptismal font to which the children or neophytes are to be brought for the performance of the sacred rites.

For the country districts which have no churches, and where Mass is periodically said in some hall or private house, the practice of baptizing solemnly in such places is sanctioned by the Council. "In missionary countries in which churches are scarce, as they are in many parts of our diocese up to the present time," writes the late Bishop of Alton,[2] "and will be in other parts of it for many years to come . . . Baptism may be administered solemnly at the houses . . . in which the Holy Sacrifice may be offered. If this be not practicable, or if there be no such house, Baptism (solemn) may be administered at any house."

The sense of the Council of Baltimore is that, on the whole, any grave necessity may dispense from the obligation of having Baptism administered in the church. In such case the baptismal water is to be used, with all the ceremonies ordinarily prescribed for solemn Baptism.

Among the reasons which are accounted grave, and for which the priest may administer Baptism out of the church,

1 II Pl. Tit. V, 234-237.

2 Pastoral Instruction 1880, Art. VIII, n. 288.

according to the prudent dictates of his own conscience, are the inclemency of the weather, a long distance or a difficult journey, abandoned condition of the people, impossibility of obtaining proper sponsors and the like. From such cases of practical *necessity* are to be distinguished others in which merely a *reasonable cause* calls for a dispensation from the ordinary law of the Roman Ritual. There are instances where personal considerations involve the question of avoiding a greater evil or procuring the greater good; and in such cases the Ordinary may dispense according to his good judgment, as is evident from a decision by the S. Congregation of the Council given to the Bishop of Castellamare. The latter was anxious to eliminate from his diocese a rather common abuse of priests baptizing the children of wealthy families in their homes, and asked of the S. Congregation whether, considering the custom, he could dispense from the law laid down in the Roman Ritual. The reply was that the ordinances of the Ritual were to be observed, but that he might dispense in exceptional cases according as prudent judgment dictated. "*Servetur Rituale Romanum, salvis exceptionibus quas ex rationabilibus causis* Episcopus concedere pro suo prudenti arbitrio censuerit."[1]

AMERICAN CANONIZED SAINTS.

Qu. Is there among canonized Saints of the Church any properly American saint besides *St. Rose of Lima* and *St. Philip de las Casas*, who is commonly styled *a Jesu?*

Resp. There are several martyrs and confessors who, although not born on American soil, may nevertheless be rightly regarded as naturalized citizens of the Catholic Church in America. Among them deserves first mention *St. Francis Solanus*, a Spaniard who arrived in South America in the year 1589, and evangelized Peru, where he died in the odor of sanctity in 1616, that is to say after spending 27 years in missionary labor among the Peruvians. He was canonized

1 Ex. S. Congr. Concil. Nouv. Revue Theolog. Tom. XXVI, p. 251.

in 1726 at the same time with *S. Turibius*, who, also a Spaniard, was appointed bishop of Lima in 1581 by Gregory XIII. S. Turibius ruled his American diocese for 25 years, dying at the age of 68. His sanctity and episcopal zeal and prudence are attested by many reforms effected in three synods held in 1582, 1591 and 1601, the decrees of which are still the norm of ecclesiastical discipline in the Church of Lima.

There is, besides these, *Bl. Sebastian d' Apparitio*, also a Spaniard who according to the "Proprium Hispanicum" died at Pueblo de los Angelos about the year 1600. He was an engineer and became a wealthy contractor in the new world. It is related in his life that he built the public road leading from Mexico to Zacathecas. On the death of his wife, having distributed all his wealth to the poor, he entered the Franciscan Order and became an edifying example of heroic charity and self-abnegation. He was beatified by Pius VI.

Besides these there are under consideration for beatification and canonization by the Holy See the martyrs who shed their blood in converting the Indian tribes of the States and Canada—the Jesuit martyrs Isaac Jogues, René Goupil, Anthony Daniel, John Brébeuf, Gabriel Lallemant, Carolus Garnier, all of whom were martyred between the years 1640 and 1650.

Among the virgins whose canonization may be looked for as a crowning of their heroic virtues are the Lily of the Iroquois, the beautiful Indian child *Katherine Tegakwitha* who died in 1679, and also the venerable foundress of the Canadian Ursulines, *Maria ab Incarnatione.*

APPLICATION OF THE FUNERAL MASS AND THE STIPEND.

Qu. The pastor of this church has had the custom of celebrating a funeral Mass at the death of any member of his congregation, whether they are rich or poor. In the case of the latter he exacts no stipend. When I was appointed here as curate he told me that he would not insist on my saying the Masses for which no stipends

would be exacted, but that he meant to take the obligation upon himself, as he had begun to do so when he established the parish, and he did not wish to change the rule. I entirely agree with him as to the motive of his practice and recognize its beneficial effects upon the poor people of the congregation, who are not made to feel their poverty at the time when their bereavement makes it doubly hard to miss the consolation of a Mass for their deceased.

But the parish, although growing, barely supports two priests, and I depend for my necessities on the stipends from fellow priests in the city where I was previously stationed. Could I say the funeral Mass *praesente cadavere* and offer the intention for some other person who has given a stipend? There would be no injustice done to the deceased, as the pastor is willing to offer his Mass for the same, although he may not be able to say it at the time or place of the funeral, we having two missions which we visit alternately. Besides it would avoid the appearance of my being less generous than the good pastor whom I should like to emulate if I could, did I not have an old father to support.

Resp. There is no difficulty in the matter. It is perfectly lawful to offer the Mass which is said at a funeral for any private intention, to which the stipend entitles the donor, distinct from the public prayer of the liturgy offered up in behalf of the deceased. It is a pure service of charity to apply the intention, called in theological terminology *medius fructus*, to the deceased, when there is no stipend, just as it is a special charity not to deprive the poor of the solemn funeral which their more fortunate brethren of means can procure for their dead. The celebrant has no obligation to apply a mass for a special intention unless by reason of an accepted agreement. This is equally true of the funeral mass and of the *missa pro sponsis*, as has been decided by the S. Congregation at different times. The last decision was an answer to the question "an sacerdos in exequiis persolvendis missam celebrans, non recepto stipendio, debeat pro ipso defuncto, vel potius pro aliis petentibus et eleemosynam offerentibus sacrificium applicare queat? Resp. *Negative* ad primam partem; *affirmative* ad secundam." (S. C. C. die 27 Apr. 1895.)

Hence there is not even an obligation in justice on the part of the pastor to offer his own mass as a substitute for that of the celebrant of the "Requiem," who may say the exequial mass for some other intention for which he has received a stipend.

THE FEAST OF ST. JOSEPH THIS YEAR ON THE THIRD SUNDAY OF ADVENT.

By a special indult the Holy See allows this year the celebration of the "Patronage of St. Joseph" on the third Sunday of Advent, it being the twenty-fifth anniversary of the election of St. Joseph as Patron of the Universal Church. The following is the answer of the Holy See to a request presented by Mgr. Sebastiani in which he asks, in the name of a number of churches, for the privilege of the proper mass in places where the celebration is preceded either by special devotions on seven previous Wednesdays, or by a novena or triduum.

I. Ut dominica tertia sacri Adventus, *hoc anno tantum*, in cunctis Urbis et Orbis ecclesiis, ubi pia exercitia, in precibus enuntiata, peragentur, unica Missa votiva solemnis de Patrocinio S. Ioseph, Deiparae Virginis Sponsi, cum *Gloria* et *Credo* cantari valeat; dummodo non occurrat Duplex primae Classis, neque omittatur Missa Conventualis, aut Parochialis, Officio diei respondens, ubi eam celebrandi onus adsit—II. Ut memorata dominica in singulis Missis lectis ubique terrarum, non occurrente Duplici primae classis, addatur Commemoratio eiusdem Sancti Ioseph, per Orationes ex Missa Patrocinii desumptas, servatis Rubricis. Contrariis non obstantibus quibuscumque. Die 12 augusti 1895.

ABUSE OF DEVOTION TO THE BLESSED VIRGIN.

Non-Catholics who assume to be scandalized at the devotion which the Church sanctions toward our Blessed Lady, as though it were paying to a creature the worship due only to God, might profitably note a decision of the S. C. of the Inquisition which we give in the *Analecta* of the present

number of the REVIEW. The Sacred Congregation prohibits the use of a prayer in which occurs the expression: "to beseech God that men may acknowledge the supreme dominion of Christ and the Immaculate Virgin Mary over all creatures."

THE RECENT INDULT OF THE S. CONGREGATION REGARDING THE LAW OF ABSTINENCE.

Qu. As a great difference of opinion exists among the clergy as to the late Indult which dispenses the working classes in this country from the precept of abstinence, would you kindly answer the following questions:

1. What is meant by the term working people (operarii)? Does the privilege extend to the liberal professions, such as the clergy, physicians, lawyers, business men, etc.? Are shop or store keepers engaged all day included in the Indult?

2. Can a person who does not belong to the laboring classes, but who is over 60 or under 21 years of age eat meat not only once but *toties quoties* except on the days particularized in the Indult?

3. If a family depends for its support on the son or daughter, is it licit for all members to eat meat just as if the father were the bread winner?

4. Does the publication of the Indult in a newspaper authorized by the Bishop give the right to the people to use the granted privilege, although in this or that church no announcement or the Indult has been made?

Resp. In answering the above questions we would call attention to the wording and the evident tenor of the Indult, which is far from being a general relaxation of an ancient Church law as has been represented by some of our newspaper theologians. The faculty which permits the use of flesh-meat on the days of Advent, Lent, Quartertenses and other times when abstinence is enjoined by the general law (excepting all Fridays of the year, Ash Wednesday, Holy Week and the eve of Christmas) is not given in common to our Bishops nor for an indefinite period, nor for any person at will, nor for all the United States without distinction.

The S. Congregation plainly refused the granting of a general Indult, such, as it seems, was asked for. "Re mature perpensa praefata S. Congregatio censuit magis expedire ut quin detur indultum quoddam generale pro omnibus Statibus Foederatis, tribuatur potius facultas *singulis Ordinariis ad decennium.*"[1] This accounts for the fact that quite a number of our Bishops have not published the Indult in their own dioceses. For unless there are special reasons why the working people in certain localities cannot observe the ancient law of abstinence it would be as contrary to the spirit of the Indult to dispense them, as it would be unwise. Catholics look as a rule upon the practice of abstinence as a test of the Catholic faith. If they relax this view by reason of some general dispensation, which though accorded only for a time is accorded without any very grave reasons, they will not be likely to resume the observance of the law at the expiration of the ten years, during which the dispensation lasts. Each Bishop, whilst he is empowered to use his judgment as to the actual necessity of granting the dispensation, is nevertheless individually responsible with regard to the places or the persons to whom he applies the Indult. They have the faculty, for ten years (from March 15, 1895) of permitting the use of fleshmeat on the days specified "in iis circumstantiis *locorum et personarum*, in quibus judicaverint *veram existere difficultatem observandi legem* communem abstinentiae."

But we do not wish to insinuate that there is no sufficient reason for the request made by the Archbishops to obtain a general indult. A similar relaxation was urged by the Fathers of the Second Plenary Council, twenty-eight years ago. The answer then made by the S. Congregation was that each Bishop was to apply to Rome for a separate faculty to dispense, at the same time explaining the reasons which urged him to seek for a dispensation. The fact that many Catholics live in the midst of non-Catholics on whom they depend for their livelihood and daily sustenance is one reason

1 See the Document AM. ECCL. REVIEW, May, 1895, pg. 425.

for a dispensation. Of late years, moreover, poverty, due not only to a general depression of business, but to the severity of the season in many parts of the country, and widespread sickness obliged many of the laboring classes to take their food when and as they could get it without regard to the laws of appointed days of fast and abstinence. Where such or similar conditions prevail the Bishop need not, as heretofore, apply to Rome for a special dispensation in order to ease the conscience of his people, but is free to give faculties to his priests to suspend the law of abstinence wherever they think it advisable. It is needless to say that the poor or laboring people, as well as the sick, who cannot observe the law without injury to their health, require no dispensation at any time, but there are others who could observe the law, yet not without great stress and difficulty, to which a wise and indulgent Superior would not subject them under the circumstances. This point is not without reason, we surmise, introduced into the Letter of the S. Congregation: Tandem ordinarii monendi sunt ut suis sacerdotibus commendent discretionem in urgenda legis adimpletione eaque moderanda. Satis enim distingui debet inter causas ex se excusantes et causas sufficientes ad dispensationem; insuper causarum gravitas cum debita prudentia pensanda est."

We answer accordingly the above questions thus; and, as we judge it, in harmony with the general tenor and purpose of the Indult:

1. Under the term "working people" (operarii) seem here to be included all classes of people who cannot observe the abstinence laws on account of the labor they are obliged to perform, whatever may be the character of that labor. "Lex non distinguit."

2. The Indult makes no allowance for mere age. Hence persons over sixty or under twenty, not included in the laboring classes or their families, cannot be considered as dispensed by reason of the Indult.

3. The head of the family is in this case the person who supports the family. A son or daughter on whom the other members of the household depend, if at liberty to use the

Indult, carries the privilege for the entire family. The document does not say "patrifamilias," but "operariis" et "eorum familiis."

4. We do not think that the publication of the Indult in a newspaper, although authorized by the Bishop, gives the people the right to use the privilege, unless the pastor has, as directed in the document, been informed whether he may apply it in his particular locality. Even then the discretionary application to individual persons is supposed to be left to the pastor or confessor.

ENCYCLICAL LETTER OF LEO XIII.—OCTOBER DEVOTIONS.

We have just received the authentic text of an Encyclical Letter dated Rome, the 5th of September, in which the Holy Father inculcates anew the devotion to our Blessed Lady as a powerful means of bringing about the spirit of Christian unity among the nations of the East and West. For this reason the customary October devotions of previous years are to be resumed with redoubled fervor during the coming month. The Letter is written in the beautiful and inspiring style which characterizes all the appeals of our august Pontiff in behalf of Christian unity. We shall bring the full text of the Document in our next number. For the manner of conducting the October devotions see AMERICAN ECCLESIASTICAL REVIEW, Vol. I. p. 351 and 392.

ANALECTA.

EX S. R. U. INQUISITIONE.

QUAEDAM ORATIONIS FORMULA IMPROBANDA.

Illme et Rme Domine,

A. R. P. Iosepho Calasanctio Homs, Scholarum Piarum Procuratore generali, submissa est nomine Amplitudinis Tuae, Supremae hujus Congregationis judicio formula quaedam orationis "*ad impetrandam quod omnes recognoscant supremum imperium Christi et Mariae Immaculatae super omnes creaturas.*" Qua ad examen vocata fer. IV, die 12 currentis mensis, Emi. Dni. Cardinales una mecum generales Inquisitores sequens tulere decretum: "Orationem de qua agitur non esse approbandam, neque inter fideles propagandam, neque indulgentiis ditandam."

Et moneantur auctores sive propagatores novae istius devotionis ut prae oculis habeant et fideliter observent monitum generale additum decreto hujus Supr. Congrnis. S. O., die 13 Januarii 1875 lato, quo praescriptum fuit: "Monendos esse alios etiam scriptores qui ingenia sua acuunt super iis aliisque id generis, argumentis quae novitatem sapiunt, ac sub pietatis specie insuetos cultus titulos etiam per ephemerides promovere student, ut ab eorum proposito desistant, ac perpendant periculum quod subest, pertrahendi fideles in errorem etiam circa fidei dogmata et ansam praebendi Religionis osoribus ad detrahendum puritati doctrinae catholicae ac verae pietati." Et ad mentem.

Dum haec pro meo munere cum A. T. communico, fausta quaeque Tibi a Domino precor.

Amplitudinis Tuae—Addictissimus in Domino.

Romae, die. Junii 19 1895.

† S. *Card.* VANNUTELLI.

Dño. Archiep. Compostellan.

E S. CONGREGATIONE DE PROPAGANDA FIDE.

(*Analecta Ecclesiastica.*) [1]

ACTA PRAECIPUA A S. CONGREGATIONE DE PROPAGANDA FIDE a DIE 8 APRILIS 1892 AD 31 DECEMBRIS 1894 CONSTITUTA.

In Africa Centrali erigiter Missio de Koango.—*8 Aprilis 1892.*

In Africa Sept. erigitur Praefectura Togensis, separato a Praef. Ap. Dahomeensi.—*12 Apr. 1892.*

In Afr. Centrali Praef. Ap. Cimbebasiae dividitur in duas Praefecturas, scilicet in Cimbembastiam Inferiorem et Superionem.—*1 Aug. 1892.*

In Africa Insulari Vic. Apost. Insul. Seychelles in diocesim erigitur, sumpto nomine Portus Victoriae Insul. Seychelles.—*14 Julii 1892.*

In Amer. Centr. Praef. Ap. de Honduras in Vicariatum erigitur.—*3 Jan. 1893.*

In Statibus Foederatis Americae Sept. Delegatio Apostilica instituitur.—*24 Januar. 1893.*

In regione praefata Dioecesis Dubuquensis ad metropoliticam dignitatem evehitur, eiqui suffraganeae Eccclesiae adsignantur.—*6 Juill 1893.*

In Indiis Orientalibus novae Dioeceses Gallensis et Trincomaliensis efformantur.—*25 Aug. 1893.*

In Statibus Foeder. Americae Sept. Vicariatus Ap. Idohensis in dioeccesim erigitur, quae Xilopolitana appelletur (Boyse City).—*25 Aug. 1893.*

In Indiis Orientalibus Dioeceses Mangalorensis et Madurensis separantur ab Archidioecesi Pondicheriensi et Metropolis Bombayensis suffraganeae redduntur.—*2 Oct. 1893.*

In Sinis Vicariatus Scian-ton Orient. erigitur.—*22 Februarii 1894.*

In Africa Merid. Praefect. Apost. de Batusoland erigitur separata a Vicariatu Apostolico Statns Liberi Oragensis.—*8 Maii 1894.*

In Africa Centrali Vicariatus Apost. Victoriae Nyanzae in duos Vicariatus dividtur.—*6 Julii 1894.*

In Statibus Foeder. Americ. a dioecesi Vancouveriensi sejungitur nova Praef. Ap. de Alaska.—*27 Julii 1894.*

1 Livr. viii, pg. 329.

E DATARIA APOSTOLICA.

ONERATUR CONSCIENTIA ORDINARIORUM IN COMMENDANDIS PRECIBUS PRO OBTINENDIS MATRIMONIALIBUS DISPENSATIONIBUS SUPER IMPEDIMENTO PRIMI TANGENTIS SECUNDUM CONSANGUINITATIS GRADUM.

Perillustris et Rme Domine:

Petitionum copia pro obtinendis matrimonialibus dispensationibus super impedimento primi tangentis secundum consanguinitatis gradum Sanctissimi Principis Domini Nostri Leonis Papae XIII mentem, ingluvie malorum percrebrescente, perculit. Etenim animadvertens indulgendo hujusmodi concessionibus, effraenata licentia, quae de die in diem augetur, haudquaquam compescitur; eo quod occasio continua, commodum eam impune satisfaciendi magis allectant Nupturientes spe etiam nodo conjugali occulturos infelices effectus, atque reatus, qui jam praecesserunt.

Ne vero Sanctitatis Suae indulgentia, praebeatur occasio salutarem disciplinam labefactandi, quae a sanctitate Sacramenti jubetur, et tantum prodest morum integritati, societatis bono, et vegetiorum corporum incremento, onerat Episcoporum conscientiam, ut sedulo invigilent ne Sanctae Sedi precantes accedant nisi verae causae canonicae jure commendent, et litteris manu propria exaratis, rationes in quolibet casu explicent, nec non circumstantias, quibus putent gratiam esse concedendam. Tali modo Summus Pontifex tutior annuet petitionibus quoties agnoscet necessitatem eo obstrictiorem, quo artes erunt minores alio modo consulendi.

Pro certo habeo Amplitudinem Tuam omnibus viribus elaboraturam, ut Sanctitatis Suae vota praeoptatum finem habeant. Interim meae observantiae sensus Tibi profiteor, atque cuncta fausta adprecor a Domino.

Datum Romae ex Aedibus nostris die 19 Junii 1895.

Amplitudinis Tuae.—Servus verus.

A. *Card*, BIANCHI, P.D.

BOOK REVIEW.

INSTITUTIONES THEOLOGIAE SCHOLASTICO-DOGMATICAE ad mentem D. Thomae Aq. quas in Seminario Metrop. Vallisoleti legit D. Emmanuel De Castro Alonso, D.D. Tomi I, II, III. 1895, Vallisoleti, A. Cuesta. Pr. 15 pesetas.

INSTITUTIONES THEOLOGIAE IN USUM SCHOLARUM, Auctore G. Bern. Tepe, S.J. Tomi I, II. 1895. Parisiis. P. Lethielleux. Pr. 12 francs.

PRAELECTIONES DOGMATICAE quas in Collegio Ditton-Hall habebat Christianus Pesch, S.J. Freiburg & St. Louis, Mo. B. Herder. Pr. Tom. I, $2.00, Tom. II, $1.90.

The importance of a suitable text book for a class in dogmatic theology can hardly be overestimated. However able the professor may be he can never supply the lack of a proper text. To ask his pupils to follow his dictation and to depend on laboriously taken, hastily scrawled notes for the building up of their theological science is as cruel as it is unwise. The teacher who feels that he can give his class better pabulum than is found packed up in the general store-houses, should at least multiply the dole pro capite—should print, or by using some other manifolding process, give the individual pupils at least an outline of his instruction and not compel them to the drudgery of taking down notes, which, as a rule, are worth little unless recopied by the student, at the price of much valuable time, after the class hour. Best of all is it, of course, if the professor compose and print his own text, and thus furnish his scholars with an index to his own matured knowledge. At all events, both in his seminary career and in his after life as a priest, the student of theology will and on the whole must seek in books, quite naturally in his text-book, the information his memory does not contain.

Unfortunately, the selection of a proper class-book of dogmatics has been found as difficult as it is important, in those cases in which

the professor is not at the same time author. Two or three decades ago the difficulty arose chiefly from the paucity of such works. The lack of properly adapted compendia accounts for the fact that certain works embodying the ill-digested, ill-arranged notes of their authors, gained a certain popularity which unfortunately they still retain. However excellent such compilations have been in the hands of those who constructed them and whose ends they doubtless aptly subserved, they have been the occasion if not the cause of the warping of many a young cleric. The mind of the youthful theologian became involved in a mass of ill-understood, vague, impracticable formulae, meshed in by some distorted fabrics of Sacred Scripture, entangled by torn off shreds of conciliar definitions and patristic excerpts, and so left hopelessly astray, unable to grasp the conclusions of theology and all beclouded in presence of the sophistry of modern infidelity. The brighter scholars have been able to make headway with such machinery, but the less talented, the average class, it has retarded and injured. Better far that an English manual of religion were made the basis of instruction even in the soaring science of theology than to place in a class a printed guide, whose direction, even when supplemented from the chair, the average tyro is not able to grasp and assimilate.

Fortunately the time when there was some palliation for the employment of such adjuncts has passed away. Since Leo XIII issued his memorable Encyclical *Aeterni Patris*, a number of very excellent works adapted to every grade of theological requirement have appeared. It is the purpose of this review to call attention to three such works now under way and nearing completion.

The first comes to us from a professor of dogmatics in the Seminary of Vallodolid. Three moderately sized volumes (I. De Deo Uno et Trino, II. De Deo Creatore, including De Novissimis, III. De Deo Incarnato, including De Cultu Sanctorum,) have thus far been published. The two concluding volumes (IV. De Gratia, V. De Sacramentis), are promised for the near future. The compass of the work thus adapts it to the wants of a three or four years' course of theology. So, too, does its intrinsic character. Its title aptly signalizes its scope and inwardness. Based as it is on the author's practical experience in the chair of theology, it embodies the principles of dogmatic science, developed sufficiently to so form and direct the student's mind as to enable him to work his way by his own research in broader and deeper lines. The theological Summa and the other principal writings of St. Thomas have of

course formed its ground-work. The matter, however, has been moulded on the more modern plan, and so falls into the familiar shapes of tracts, parts, sections, chapters, articles, paragraphs, theses, difficulties—thus fitting in with the technique of the modern text-book. The theses are clearly and concisely put, briefly analyzed and sufficiently proven from the usual *loci*—the passages from Scripture and tradition not being superabundant nor strained and the *rationes theologicae* not overdrawn in number or kind. The difficulties against the theses are not numerous nor the solutions spun out, the author preferring that the student should look for answers to objections in the praenotanda to the demonstrations rather than, as he says, "*multarum expositione scholasticorum animos defatigare.*

The style is perfectly limpid. The thought flows on so smoothly and transparently that one loses sight of its depths. We read on unconscious that we are being borne into deep waters, and it is only by explicit reflection that we come to realize that we are amidst the profoundest mysteries of revelation.

A text-book of dogmatic theology must meet on the whole a two-fold purpose. Primarily and essentially it must present a scientific exposition of the contents of revelation. Secondarily and accidentally, it must defend revealed truth against the attacks of heresy and infidelity. In performing its first function it must state fully, clearly and in a scientifically constructed system the sum of revealed truths, pointing out what the Church, as the divinely constituted organ of revelation, has explicitly and implicitly defined, what she believes, though no occasion has called for an authoritative pronouncement thereon, as well as what she leaves open to the speculations of theologians. It is in the handling of these latter, often-times delicate, controversies gathering around theological theories that the ability as well as the temper of an author is shown. As regards the work before us in this respect there are evidenced breadth, judiciousness, fairness, calmness. The opinions held by the various schools are adequately and clearly stated with their pertinent bases, the author however leaving his readers free to select what view may appear to them best founded. "Quaestiones fere omnes, quae in scholis agitari solent et non parum claritatis afferunt ad perspicuam dogmatum intelligentiam, fideliter exponuntur, tyronibus in libertate relictis, unam prae aliam amplectere, eam videlicet, quae unicuique magis arrideat.'

In meeting the second requirement of a text-book, the defence of revealed truth against attacks from without, a like fairness and

reserve are shown in those subjects which lie on the borderland of faith and science. An instance of this is noticeable in the treatment of the question concerning the origin of the body of Adam. Suppose, the writer asks, that the truth of the evolution theory, including at the one extreme the fact of spontaneous generation and at the other the origin of the human body by evolution, should be scientifically demonstated, would faith have anything to lose? The answer is distinguished. If assent to faith be given to the truth that a human soul or spirit was created by God and infused by him into the human body which arose in the process of transformation and evolution, *nihil contra catholicum dogma sequitur*, as is explicitly taught by Mr. Mivart and by Cardinal Gonzalez; for the words of Genesis, "The Lord God formed man from the slime of the earth" do not exclude an interpretation fitting in with such a theory. But while thus careful in not restricting too narrowly the boundaries of science, there in no mistaking here the side on which the author casts his own judgment: "Verum ingenue fatendum est nullam hodie existere rationem nullumque adeo efficax stare argumentum, quo aliquis transformismi doctrinam admittere teneatur" (Vol. II, p. 191.)

The second work on our list is from the hand of one of the exiled Jesuits whom the Kulturkampf has given to England. Half of the course has been published,—the first volume containing the three tracts on the True Religion, the Church, Scripture and Tradition; the second, containing the same number, on God as One, Triune and as Creator. Two volumes, containing six additional tracts, soon to appear, will complete the work.

The present portion exhibits a degree of theological development somewhat more thorough than that found in the work mentioned above. The key-note of its character is struck at once by the sharply cut introduction on the nature of theological science, as also by the general plan of the work itself. The tracts on Religion, on the Church and on the *loci theologici* are placed in the front so as to inform the student's mind at the start on the nature, source and validity of theological principles. The first volume is, therefore, introductory and fundamental to theology proper.

In the working out of the matter an admirable incisiveness and clearness of terminology, and conciseness of statement are everywhere discernable. The positive side of theology is more fully developed than in the preceding work, Scripture and Tradition

being more largely drawn upon and more minutely analyzed, yet not at the expense of the scholastic side of the science, as is shown by the well wrought out *rationes theologicae* and the fuller treatment of difficulties. The numerous scholia focus many an additional side-light on the central truths and to an all round view of whose contents they greatly contribute, as well as to the exposing of many a lurking sophism whose speciousness is thus made to do an indirect service to truth.

Another trait distinguishing it from the preceding work is its literary apparatus. The author's evident aim is to broaden his readers' culture as well as to deepen their vision. Accordingly he takes care to direct them to more abundant sources by the list of authorities he recommends at the opening of each tract. The style, though lucid, is more nervous than in the work noticed above. The thought is much more abundant and congested. Indeed it is wonderful how much important matter is condensed within the compass of these two volumes. And yet the subjects are not overcrowded. Perspicuity is not sacrificed, but a stronger and more conscious effort is called for in the student to grasp and retain its wealth. This very fact makes it an admirable text-book. Without surcharging, it will stimulate the pupil's mind to reflection and so to a more thorough insight into dogmatic science.

The temper of the two authors under review differs very widely. The former, as has been said, whilst treating of the controversies of the schools, reserves his own opinion. There is no such restraint in the latter. His views are set forth in the most direct and forcible pronouncements. No quarter, for instance, is given to the theory of the divine decrees as the medium of divine foreknowledge of man's free conduct. Nor is there any uncertain ring in the arguments which make for the establishing of the *scientia media*. It may be that some will think his qualifications of certain theological theses too strong and that the arguments do not always adequately support a statement. Instances of this may be found in the "note" of *certitude* attached to the proposition that the beatific vision is supernatural respectu omnis intellectus *creabilis*, and to the *videtur esse de fide* qualifying the statement: Adamus quoad corpus *immediate* a Deo *ex limo terrae* conditus fuit. There are of course theologians who regard this "note" as exaggerated, and it is doubtful whether the Scriptural arguments adduced will sustain the burden placed on them. In view of the liberty which theologians, among whom our author himself, lawfully take with the

letter of Genesis, the phrase "de limo" is obviously distinguishable. The waters, for instance, are commanded to produce the reptile and the winged creature. This can surely not be taken ad litteram. Moreover, Fr. Tepe himself explains the "days" of creation, not literally, nor yet as signifying periods of any time-duration, but ideally as phases or "moments" of the divine activity. If these expressions may be thus freely interpreted, why must the literal meaning of the phrase "de limo terrae" be so rigidly enforced? The instinctive belief, it is true, of the vast majority of the Church's children goes out spontaneously as well as reasonably to the doctrine that God did not form the body of the first man from a pre-existing organism, yet in view of the as yet unformulated definition of the Church care should be taken not to exaggerate the theological quality of the proposition.

The two works thus far noticed are in their range, method and style designed and admirably arranged to be text-books in a class of dogmatics. The one is simpler, easier, more elementary. The other is deeper, broader, altogether a more thoroughly developed work. Each is excellent in its own degree of scientific exposition. Each, therefore, will answer to a corresponding grade of ability in a class of seminarians.

We turn now to the third work on our list. These two volumes by Fr. Pesch introduce a series of eight tomes in which his entire work is to be embodied. The six concluding volumes are promised *paulo post in lucem edendi.* Some guarantee of their early appearance may be taken from the fact that the entire work has for a long time existed in multiplied copies in the hands of the author's pupils; so that no delay need be apprehended by reason of the incompletion of the original manuscript. Gauged by the compass of the present volumes the entire work will comprise considerably more than three thousand large octavo pages. This somewhat extended range of matter places the work beyond the reach of the average seminary curriculum, and adapts it mainly for use in those institutions like that for whose use the author wrote it wherein the course of theology comprises four full years during which two daily lectures are allotted to dogmatic theology.

Moreover, the author writes for a class that has completed a three years' course of philosophy, and is consequently more thoroughly versed in the auxiliary science than can be the case in most of our seminaries. This standpoint will, however, make the work all the more acceptable, both as a source of reference in classes using more

elementary compendia, and to priests and educated laymen who have completed a course of theology and seek to extend and perfect their knowledge.

Those institutions that are fortunate enough to be able to make use of so large a work as a text-book will hardly be able to find anything so well adapted to such a purpose. Its entire make-up, formal and material, fits in admirably with such use. The broader reach of matter and more elaborate development, place it on a higher plane than is held by the two works mentioned above. The author's aim has been *proxime scholae servire* and therefore not to handle isolated questions but *intergam theologiam proponere.* He accordingly begins with the logical foundations of the science, with the genuineness and credibility of the documents whereon Christianity as a divinely revealed religion is based, viewing them not, of course, as is done in works introductory to Sacred Scripture, wherein the magisterium of the Church is conceded, but as the source of theological principles which establish that magisterum.

A very careful study is then given to the genuineness of the four Gospels ; the writer here making excellent use of the cavilling of German rationalists, who, by their mutual contradictions, are shown to bear testimony to the truth of that which they impugn. The whole of the first volume deals with the foundations of theological science, treating them on lines which, though of necessity not new (and consequently for that very reason all the safer), yet appear to stand out with a certain freshness and fullness, because they are seen perfectly adjusted to the facts which modern criticism has so thoroughly probed.

The extended course of philosophy which Fr. Pesch pre-supposes his readers to have made enables him in his second volume to pretermit much of that purely philosophical speculation which otherwise would have to pervade the first part of the tract *De Deo Uno*, and enables him to devote more to the profounder theology of the after parts, to those subtler controversies gathering around the divine foreknowledge, predestination and the mysteries of the Blessed Trinity. In these subjects he shows great firmness and clearness in the setting forth of his own opinions, and equal moderation in controverting opposing views ; not allowing the central truths of established doctrine to be overgrown by less important side issues, the apt scholia being made to convey such appended matter as is required to bring out the subtler niceties of theories.

Students who read these two splendid initial volumes will look

eagerly for the concluding portions of the work, trusting that it will not meet the fate of so many unfinished monuments that lie scattered along the ways of science.

F. P. S.

SYNOPSIS THEOLOGIAE DOGMATICAE SPECIALIS ad mentem S. Thomae Aqu. hodiernis moribus accommodata. Tomus Secundus: De Deo Sanctificante et Remuneratore seu de Gratia, de Sacramentis et de Novissimis. Auctore Ad. Tanquerey, S.S. Editio altera aucta et emendata.—Tornaci: Desclee, Lefebvre et Soc. (Benziger Bros.)

The second volume of Fr. Tanquerey's "Synopsis" to which we called attention some time ago as a desirable text book for American students supplies those omissions which rendered the first edition of the work insufficient for a complete course in Dogmatic Theology. By adding the important treatises *De Poenitentia* and *De Matrimonio* the value of the work as a class book is greatly enhanced. In the latter tract special attention is given to the question of divorce, one of the evils from which modern society greatly suffers. There are some important additions found here and there in other parts of the volume, which give evidence of the desire on the part of the author to put his teaching in harmony with the modern aspect of fundamental questions in theology What we said in our former review of Fr. Tanquerey's work requires no limitation in respect to his new and completed edition of the second volume.

SYNOPSIS TRACTATUS SCHOLASTICI DE DEO UNO, auctore Ferd. Al. Stentrup, S. J. Oeniponte: Fel. Rauch. 1895. Pg. IV. 368.

The title, Synopsis, modestly given by Fr. Stentrup to this theological treatise must be estimated in its relative sense. In respect to the possibilities of development admitted by its subject-matter, or to the extent to which theologians have actually carried such development, it is truly a synopsis. On the other hand its material is sufficiently elaborated to warrant its being categorized with the average kindred monographs. There exist already so many excellent works covering the same ground, that a new treatise of this kind should have some special features making towards a claim on recognition. Some such excellencies stand out sufficiently obvious.

There are, for instance, the pithy yet luminous Theses joined in closest logical relation from beginning to end, not cemented like stones in a building, but compacted cell-like into an organic system. Then, too, there is perhaps a more than ordinary ministration of the handmaid of theology. Instead of referring the student to works on philosophy, the author has preferred to present directly and quite fully the purely philosophical arguments that underlie his theological propositions. Another characteristic is noticeable in the choice of some of the subject-matter. The theological questions which regard creation are generally relegated to the tract *De Deo Creante*. Fr. Stentrup, quite justly we think, considers the present tract the most logically warranted place to discuss the nature and causes of the creative act, leaving to a special tract the discussion of the terms or objects of that act, viz.: the angelic, human and subhuman worlds. We trust that he may soon be enabled to supplement the usefulness of this synopsis by a special treatise on God as Creator; a subject which cannot be too often expounded by such masters of theological and philosophical science as Fr. Stentrup.

PATROLOGIE (Theologische Bibliothek). Von Otto Bardenhewer, Doct. Theol. Prof. Universit. Munchen.—Freiburg Br. B. Herder (St .Louis, Mo.) 1894, Pg. X, 636. Pr. $3.00.

Herder's Theological Library included since 1888 Alzog's "Grundriss der Patrologie" in its last revised form. The writer who had been originally entrusted with the preparation of this work for the popular course was hindered from completing it, and the revision was placed in other hands. Some time later, however, the same author undertook an entirely new work which was published last year and has now been added to the "Theologische Bibliothek" under the title of "Patrologie." It is needless to say that it is a model work in its line, thorough, critical and concise, by which the student of Patrology is placed in possesssion not only of an excellent text for systematic study, but also of a reference book of rare accuracy. Dr. Bardenhewer does not always enter into the merits of the documents with which he makes us acquainted, but his references to the critical literature which throws light upon the subject is exhaustive and always up to date. He knows nothing of partisanship and one feels after a short persual of the book in its crucial parts that the

student is perfectly safe in following the indications of his guide. The work deserves a high place in patristic literature and is by far the most accessible and satifactory index to the study of the history of the early Church which has been published in German, and probably in any tongue. It includes the period ending with John Damascene in the Greek Church, and Martin of Bracara and Isidore of Seville among the Latin writers.

EXTRA ECCLESIAM NULLA SALUS. Dissertatio theololgica quam ad Doctoris gradum in S. Theologia consequendum propugnavit Edmundus Dublanchy, Soc. Mariae, S. Th. D.—Barri Ducis: Contant-Laguerre. 1895.

The Catholic doctrine enunicated in the axiom "Outside of the Church there is no salvation" is so easily misapprehended and hence so frequently used by the opponents of the Church as an evidence of un-Christian maxims in Catholic teaching that a correct version of its meaning, lucidly given, is always opportune. Dr. Dublanchy, in his thesis for his final academic degree at the University, has discussed the subject not only with knowledge, we should say erudition, but with a fine discernment of the temper of those who are actually outside of the Church. The latter quality is really the more important point when we come to employ the axiom in practice.

The author after defining his terms and stating, with scholastic precision, the divine economy of salvation, shows how God not only wishes man's happiness but supplies him with the means essential to salvation. These means are to be found in the Church which claims to be their legitimate and only safe depository.

Wherever the Church of Christ exists, and she is truly Catholic, that is to say universal, she invites all mankind to examine her doctrine and her work under pain of eternal loss of truth and life. She is, like her divine Founder whose work she continues, "the way, the truth and life," and he who would follow her must accept the exact terms which Christ had proposed to His own followers. She compromises no more than did her divine Master, and it is precisely for the purpose of urging men not to neglect the one sure way to salvation that she states the seemingly hard doctrine "outside of the Church there is no salvation." By this warning she leads men to examine her doctrine; she prevents those discussions and defections

which the principle of "private interpretation" has caused among Christians outside of the Church; she safeguards the deposit of revealed truth which is thus kept intact throughout the age until the second advent of Christ.

But for those who live outside of the reach of this warning call, the axiom "outside of the Church there is no salvation," cannot have any other meaning than that which charity, the first of God's laws, suggests. They are in invincible ignorance and we must suppose that God's goodness supplies to them what is wanting, lest they fall unconsciously under the penalty of His justice. If He "enlighteneth every man who cometh into this world," he who sincerely acts upon those divine lights is sure to fulfill their purpose and be saved. This is not a new doctrine in the Catholic Church, but has always existed side by side with the axiom "outside of the Church there is no salvation," and gives us therefore its true interpretation. Among the propositions of Quesnel, condemned by the Holy See in 1713 were these two: *Nullae dantur gratiae nisi per fidem* (Prop. 26) and *Extra Ecclesiam nulla conceditur gratia* (Prop. 29), which coincides with the doctrine of Pius IX. (Alloc. Consist: 9 Dec. 1854), who says: "It is of faith that none can obtain salvation out of the Apostolic Roman Church, that is to say, it is the sole ark of salvation which everyone who wishes to be saved must enter; nevertheless it is equally certain that those who labor under ignorance of the true religion, if that ignorance be invincible, cannot be considered as guilty before God. For the rest, charity demands that we pray for the conversion of the Gentiles everywhere unto Christ, and that we exert ourselves to the best of our power in behalf of the salvation of all mankind, for the hand of the Lord is not shortened, and the gift of heavenly grace will not be wanting to those who desire and pray with a sincere heart to obtain this light." If we say, "outside of Christianity there is no truth," every one understands that God having instituted the Christian religion as the means for mankind of arriving at its true destination, we are bound under penalty of God's displeasure, to embrace that means. This implies also that man reflecting upon his purpose in life and upon truth must look for it where it may be reasonably suspected to be found. And here a false liberalism, very widely popular, must be distinguished from Christian charity which excuses invincible ignorance. The former allows anyone to belong to the soul of the Catholic Church who does not deny or oppose her practices, although he may not trouble himself about her precepts

and doctrines. The latter defends God's honor rather than man's indifference by refusing to admit him to a reward which he neither sought nor cared for, but which he took his chances to lose or get without sacrificing the pleasures and comforts of temporal life.

Dr. Dublanchy defends, as it seems to us, his thesis from this point of view with much skill and learning, and we should be glad to see an English version of the book appear amongst us.

INSTITUTIONES PHILOSOPHICAE QUAS ROMAE IN PONTIF. Universitate Greg. Tradiderat P. Joan. Jos. Urráburu, S.J. Vol. IV Psychologia I Pars, pp. VII. 991. 1894. Vallisoleti A. Cuesta; Paris, Lethielleux; Rome, P. Gatti. Typ. Propag.

Fr. Urráburu departs somewhat from the plan of dividing metaphysics—introduced by Wolff and familiar to students of neo-scholasticism—into ontology, cosmology, psychology and theodicy. He considers the older Aristotelian distribution better founded. Metaphysics, therefore, he would confine to ontology and theodicy, and under natural philosophy or higher physics he would group cosmology and psychology. In determining the subject-matter of psychology there is some difference of view amongst philosophers, whether, that is, it should be restricted to the human soul, or to the human compound, or whether it should embrace the entire domain of life as informing organisms. Our author prefers to take the field in this largest range. In this acceptation psychology shares with the inferior biological sciences the organic world, leaving to these the investigation, classification and laws of living phenomena, as made known to external observation, and reserving to itself the enucleation and systematization of the causes, reasons, essences, noumena lying deepest beneath the phenomena—as made known by ratiocination. In this view psychology stands to the other biological sciences as cosmology does to physics and chemistry. A vast territory is thus assigned to psychology and it is well that there should be large maps and full descriptions of its characters.

Fr. Urráburu, keeping up the abundant outflow of thought which he devoted to the three first volumes of his lectures, is no less generous at this stage of his work. To what we may call inferior Psychology, the philosophy namely of the subhuman living world, the first half of the whole subject, he has devoted this magnificent,

tome comprising almost a thousand goodly pages. This wealth of material is grouped under four disputations; the first on the nature, the second on the origin of living organisms, the third on the nature of plants, the fourth on that of animals. The development of all this calls, of course, in the first place for an extensive and exact knowledge of the phenomena of life, both in order to sift away some crudities that cling to the Aristotelian Physics, and to lay a safe basis for the rearing of inductive principles. That the author brings this requisite to his work will be quite evident to the careful student. Secondly, there is needed a close familiarity with the principal theories of modern science. Nowhere, probably, in the present volume, is this requisite better realized than in the author's exhaustive critique of the evolution theory. The entire second disputation, quite a volume by itself, comprising more than two hundred and sixty pages, is given to this subject. It goes, of course, without saying that he does not defend the popular theory, none the less, however, he is as just in the exposition of its various forms as he is incisive and thorough in his criticism. Lastly there is demanded a comprehensive grasp of metaphysical principles and a deep insight into their value, content and application. It is of course in this phase of his work that the author of these profound volumes is at his best. Any one of these splendid tomes would of itself merit for its author a high place on the roll of philosophical writers. We trust that he may be spared to put the crown on his work, and so dedicate to philosophy one of its noblest monuments.

LES CONTRESENS BIBLIQUES DES PREDICATEURS.—Par le Rev. P. Bainvel, S.J.—Paris: P. Lethielleux, 1895. Pg. IV 164. Pr. Frcs. 2.

P. Bainvel has given us a little book which is of great value to the preacher. It directs attention to the very common misuse, in the pulpit, of biblical texts by attaching to them a sense neither intended by the sacred writers nor justifiable by any rule of exegesis. The author does not indeed condemn the so-called sense *by accommodation* in which a passage of Holy Scripture is made the basis of a certain analogy between two different orders of moral truth, for the purpose of illustration. In these cases it cannot be said that the text itself is perverted from its original meaning, since it is only made a term of comparison. But when the words of the Bible are cited as an authoritative expression of certain truths, it

is not lawful to force upon them a meaning which they have neither in their primary signification nor by any reasonable extension of ideal interpretation. Such treatment of the inspired words is not only unbecoming and out of harmony with a right sense of truth, but it is dangerous, for it produces skepticism by leading to a fanciful interpretation of the written word generally and increases the evil consequences of private judgment in matters of revealed religion.

The fact that the translators of the Vulgate sought to give, as much as possible, a literal version of the original text, is apt, sometimes, to mislead the reader of the vernacular Bible. Words and phrases often change their meaning in process of time or by reason of peculiar national or local circumstances; and this is especially the case when the ideas are transferred from one language to another. To make this intelligible our author draws attention to the grammatical peculiarities of the biblical language and to the habits of speech (usus loquendi) of the ancient and Oriental nations contrasted with modern modes of imagery and expression. Two chapters of the book are devoted to an illustration of such differences by giving an analysis of certain familiar but often misunderstood texts chosen from the Old and New Testaments. A good index table of these texts, and also of Scriptural words and phrases occurring in them, facilitates the practical use of the book.

THE VEN. MOTHER FRANCES SCHERVIER, foundress of the Congr. of the Sisters of the Poor of St. Francis.—A Sketch of her life and character. By the V. Rev. Ign. Jeiler, O.F.S. Authorized Translation by the Rev. Bonav. Hammer, O.S.F., with a Preface by the Rev. C. M. Maes, Bishop of Covington.—St. Louis; B. Herder. 1895.

There are at least eighteen separate communities of religious women in the United States who have adopted the Rule of St. Francis of Assisi, in connection with some distinctive work of charity. The religious Sisters of the Poor of St. Francis, whom Mother Frances Schervier represents as foundress, have fifteen houses with about 400 members in the United States. They are occupied mainly in conducting Hospitals (for Incurables), Homes for Invalids and Asylums for Homeless Girls, in the States of New York, New Jersey, Kansas, Kentucky and Illinois, with the motherhouse and novitiate in Cincinnati, Ohio.

Mother Frances, the subject of the sketch before us, died about twenty years ago at Aix la Chapelle, in the odor of sanctity. Her father being a German, her mother a French woman, she united in her own disposition the best qualities characteristic of both nations, a firm, sympathetic and earnest will, and that fervent devotion which shrinks from no sacrifice for the salvation of souls. To these natural advantages were added a certain refinement of manner, the result of her early surroundings and education. She had for her god-father in baptism the Emperor Francis, of Austria, who happened to visit her native city and her father's extensive workshops at Aix la Chapelle at the time of her birth. Contrary to all expectations and to the great disappointment of her father, who cherished other hopes for his child, she conceived very early a consuming desire to consecrate herself to God in religion. At the age of thirteen she lost her mother, which cost her countless tears, but yet was a sweet sacrifice because offered to God, as she tells us in her own notes, written at the command of her confessor in later years, "I now conceived the thought of asking the Bl. V. Mary to be my mother." Within eighteen months after her mother's death Frances had to mourn the decease of her two elder sisters, which placed her, only a child of fourteen years, at the head of a rather large household. Her father's restrictions, as well as the circumstances of her home, had made the idea of entering a religious community a practical impossibility, but they could not curtail her charity toward the poor and unfortunate of every class who might come within her reach.

The subsequent story of her vocation and entrance upon the work of charity to the sick and poor, under the bond of the triple religious vow, is extremely touching and edifying. Good sense and the spirit of self-denial everywhere overrule the dangerous sentiment of devout feeling. When she is told of some supernatural manifestation of God's will regarding herself, she lifts at once her heart to heaven and silently prays: "Preserve me, O Lord, from deception, and from every vain sentiment accompanying it, and help me that I may not resist Thee by obstinacy." Under this complete self-distrust and confidence only in God, the work marked out for her by Providence succeeds beyond all expectation. There are abundant humiliations, there is no end of labor and sacrifice, but she looks cheerfully up into the sky, wipes the sweat from her chaste brow, and encourages herself and her little band with the thought that their dear Lord watches over their toil.

One thing which strikes the reader of this biography, is the remarkable spirit of poverty with which Mother Frances inspired her community and which is in severe contrast with the tendency to comfort and display to which "religion" is not wholly inaccessible despite its vow of perfect renunciation. Suffice it to give one instance of this admirable spirit. When the "Falk-laws" in Prussia threatened to suppress the congregation, she was advised to seek a foundation in Belgium. This she did, purchasing a house in Enghien, and accepting the proposal for the building of a novitiate at Verviers. "As the building progressed it proved quite contrary to her expectations and wishes, being more like a palace than a convent. She was painfully surprised on seeing it, and could not conceal her vexation at this breach of poverty. It is said she went aside and wept bitterly. She never entered the house, and it was never used for a convent. Later it was sold at a great loss."

But let the reader nourish his piety and practical devotion by the perusal of this volume, picturing a saint of our own time, when charity threatens to be replaced by "philanthropy," and the principles of Christ are being dislodged by the dicta of a new social science.

CHAPTERS OF BIBLE STUDY, a popular introduction to the study of the Sacred Scriptures. By the Rev. Herman J. Heuser.—New York: Cathedral Library Association, 1895.

These "Chapters of Bible Study" are a digest of eight lectures delivered during the last session of the American Catholic Summer School on Lake Champlain. They are published in book form by the New York Cathedral Library Association at the instance of its Director, the Rev. Jos. H. McMahon, to whose energetic activity is due the publication of a number of very useful and handsomely printed works by the same Association. In his announcement of the present volume, Father McMahon says: "Its facinating style, profound erudition, accurate knowledge expressed without those technicalities which confuse the general reader; its thorough treatment of the great Scriptural questions ex. gr., the extent of inspiration, archeology and the Bible, the Tridentine and Vatican Decrees, the reading of the Bible by the people—all go to make it one of the most important books of the day."

There is certainly no other book of this description in Catholic English Literature. The original method in which it presents its subject is to some extent indicated by the headings of the different chapters: I. The Ancient Scroll,—II. Strange Witnesses,—III. The Testimony of a Confession,—IV. The Stones Cry Out,—V. Heavenly Wisdom,— VI. The Vicious Circle,—VII. The Sacred Pen,—VIII. The Melody and Harmony of the "Vox Cœlestis,"—IX. The Voice from the Rock,—X. A Source of Culture,—XI. The Creation of New Letters,—XII. English Style,—XIII, Friends of God,—XIV. The Art of Prospecting,—XV. Using the Kodak,—XVI. The Interpretation of the Image,—XVII. "Deus Illuminatio Mea,"—XVIII. Rush-Lights,—XIX. The Use and the Abuse of the Bible,—XX. The Vulgate and the "Revised Version,"—XXI. The Position of the Church,—XXII. Mysterious Characters.

THE TRUE CHURCH OF THE BIBLE. Part I. Instructions for Anglicans and Dissenters. Part II. Instructions for Jews and Unitarians. By the Rev. W. Fleming, M. R.—London: R. Washbourne. 18 Paternoster Row. 1895.

Among the multitude of books written in our day with a view of leading religiously disposed non-Catholics to a recognition of the Catholic Church as the true guardian and exponent of revealed religion, there are few which will be found to serve their purpose so decidedly well as this small volume by Fr. Fleming. There is but one true faith. The Protestant principle neither leads to it nor conserves it. The Catholic principle does both most effectually. This is shown by the Church's Constitution, by her doctrine and her practice, which are proven to harmonize with the teaching of the Bible to which Protestants appeal as a rule of their faith without however arriving at any consistent or uniform method of interpretation.

To avoid all suspicion as to the impartiality of the Catholic translation of the Bible, our author, in his appeal to S. Scripture, uses the Anglican version. In respect to the doctrine of the Jews and Unitarians, use is made of the Old Testament as an inspired authority on the one hand, and as an historical document on the other.

The style of writing is terse, lucid and convincing by the method of direct argumentation which the author employs. It makes an excellent companion volume to Fr. Heuser's *Popular Introduction to the Study of the Sacred Scriptures*, both books being of a similar tendency and nearly alike in form.

Priests who are in the way of making the Catholic truth known to Protestants, and who have to prepare converts for a proper appreciation of the true faith, should supply themselves with a quantity of these two handy volumes.

BOOKS RECEIVED.

THEOLOGIA NATURALIS sive Philosophia de Deo. In usum scholarum. Auctore Bernardo Boedder, S.J.—Friburgi Brisg. Sumpt. Herder, 1895—(St. Louis, Mo.) Pg. xvi, 371. *Pr.* $1.40.

MEMOIR OF MOTHER ROSE COLOMBA ADAMS, O. P. By the Rt. Rev. W. R. Brownlow, D.D., Bishop of Clifton.—Burns & Oates, London. (Benziger Bros., New York.) Pg. ix, 384.

THE IROQUOIS AND THE JESUITS. The story of the labors of Catholic missionaries among the Indians. By Rev. Thos. Donohoe, D.D. —Buffalo: Buffalo Cath. Publication Co. 1895. Pg. xiv, 276.

CORRECT ENGLISH. By Lelia Hardin Bugg.—St. Louis: B. Herder. 1895. Pg. 350. *Pr.* $1.25.

QUESTIONS ON VOCATIONS. A Catechism principally for Parochial Schools, Academies and Colleges. By a Priest of the Congr. of the Mission.—New York: P. J. Kenedy. 1895.

HOW TO ESCAPE PURGATORY. By a missionary priest.—Dublin: M. H. Gill & Son. 1895. (Benziger Bros.) *Pr.* 45 cts.

THE TRUE CHURCH OF THE BIBLE. By Rev. W. Fleming, M R.—London: R. Washbourne. 1895. Pg. 109.

DIE INTERNATIONALE, KATHOLISCHE UNIVERSITAT FREIBURG, i. d. Schweiz. Von Camille Morel. Illustr.—Freiburg Brisg. B. Herder. (St. Louis, Mo.) Pg. 83. *Pr.* bd. 70 cts.

STUDIES IN CHURCH HISTORY. By Rev. Reuben Parsons, D.D. Vol. II cent. ix-xiv.—Fr. Pustet & Co. 1895. Pg. 585.